

THE
MISSIONARY HERALD.

VOL. LXXXIII. — SEPTEMBER, 1887. — No. IX.

THE LAST WEEK OF THE FINANCIAL YEAR. — When this issue of the *Herald* shall reach its readers, only a few days will remain of the financial year, ending August 31. The books of the Treasurer will be kept open until Monday, September 5, for contributions intended for the present year. This last week of the year is the time when donations which for any reason have been delayed should be forwarded without delay to the Treasurer. It is a good time to send in special supplementary offerings, the overflow of grateful hearts for the blessing of God upon the work of the year. We ought to receive during these last days not less than \$125,000.

THE receipts for July were less than those for the same month of last year by about \$4,000, the deficit being about equally divided between donations and legacies. For eleven months of the financial year the falling off has been a little over \$21,000, more than three quarters of which amount is from legacies. It is not too late to cover this loss, and the unusual number of appointments for missionary service, with the unceasing calls from the various mission fields, give emphasis to the appeal for enlarged giving at this time.

THE famine in Adana and vicinity is still desolating that region, ordinarily so fertile, and the price of breadstuffs in other sections of Turkey is rising rapidly. A telegram from Mr. Peet, at Constantinople, says that five thousand people at Adana are without food, and other towns are calling for help. Generous contributions have been sent to the Treasurer of the Board, Langdon S. Ward, but they will not go far toward supplying the great need. If, as affirmed, there are eighty thousand people who can find no means of subsistence until next spring, it will be seen that aid to the amount of hundreds of thousands of dollars must be supplied, or these poor people must starve. Is not the simple statement of the case a sufficient appeal?

DOES any institution in this Christian land use the Sabbath in a more Christian way than does the Pasumalai College and School, as described by Mr. Washburn on another page? Would not our colleges, not to say our theological seminaries, profit by the establishment of a Bible reader's class, like that of Pasumalai, where the young men spend half an hour each Sunday committing to memory such important texts of Scripture as they may need for ready use when they present the way of salvation to inquiring souls?

ON July 29 a telegram was received at the Missionary Rooms from Mr. Atkinson, of Japan, dated that morning, saying, "Doane prisoner, Manila. Help wanted." Ever since the Spanish occupation of the Caroline Islands became an accomplished fact, in July of last year, the fear has been entertained that there would be interference with the work of our missionaries at Ponape and Ruk and throughout the whole group. The officers of the Spanish man-of-war which took possession of Ponape assured Mr. Doane that there should be perfect religious toleration. For six months after the annexation took place the missionary work went on with even more than usual prosperity. Our readers will remember the letters of Mr. Doane in the June *Herald*, giving an account of a remarkable revival during the past winter which had reached all classes on the island. Our last letters from Ponape were dated January 31. As to the cause of the arrest of Mr. Doane we can only make conjectures, but those who know the man will feel sure that, as in the case of Daniel, no occasion could be found against him except it be "concerning the law of his God." That Spanish officials, with whom are allied Roman Catholic priests, would not like him or his work is natural enough; that they should seize him and take him as a prisoner over 2,000 miles to Manila, the chief city of the Philippine Islands, we believe will prove to be a high-handed outrage against an American citizen which our government will not permit to pass unnoticed. The State department at Washington has been informed of the facts, and we doubt not its intervention will be secured. Let this "prisoner of the Lord," and above all let the little flock on Ponape, now without its shepherd, be remembered in the prayers of Christians. P. S.—A telegram from San Francisco, August 9, informs us that further tidings are near at hand. A vessel from Micronesia had just arrived, and letters brought by her have been forwarded to us, but they will not reach Boston until after this number of the *Herald* has gone to press. The only additional item given in this last despatch is that Mr. Doane had been kept on a Spanish ship *for three months*.

THE large missionary party for Japan which sailed from San Francisco June 27, consisting of the Rev. Dr. H. M. Scudder, Rev. George E. Albrecht, and several ladies, received a warm welcome and godspeed from the pastors and churches of California. Messrs. Scudder and Albrecht made several addresses which greatly interested their hearers. The vessel which carried them to Japan touched at the Hawaiian Islands, so that the Christian people of Honolulu had the opportunity of hearing sermons and addresses from these outgoing missionaries. It was a good service thus rendered to the cause of missions.

THE English Baptist Missionary Society is greatly tried again in the death of three of its missionaries on the Congo. One of them died of blood-poisoning, another on account of exposure, not fully understanding the risk of laboring in the daytime, when the thermometer indicated 104 degrees in the shade. The missionary to Africa needs to be especially prepared for his work, and to beware of transgressing physical laws always, and particularly at the beginning of his life under such new environments. The older missionaries on the Congo are reported as in good health, though greatly distressed by the loss of their brethren. And now comes word that three new missionaries, to fill the gaps caused by

these deaths on the Congo, have been accepted by the Baptist Board and will leave England the present month. We are not compelled to look to past generations to witness Christian heroism. There is on earth to-day as much of the material of which martyrs are made as there ever has been since the days of Stephen.

DR. MCKAY, of the Presbyterian mission in Formosa, reports that since the late wave of persecution passed over that island, in which the churches were destroyed by mobs, a reaction has taken place, and a stone church is now to be seen in place of every wooden edifice pulled down by the mobs. Over every one of these rebuilt churches, has been placed the image of the "Burning Bush." The natives of Formosa understand the allusion. The men of the world may well turn aside, as did Moses, "and see this great sight, why the bush is not burned."

DR. JESSUP, of Beirut, writes that "the Sultan of Turkey has set the seal of imperial approbation upon thirty-two editions of Arabic Scriptures and portions, thus allowing them to be sold, distributed, and shipped without leave or hindrance." At a later date Dr. Jessup, as reported in *The Church at Home and Abroad*, says that 290 of the books issued by the Beirut press have passed under examination in Damascus by the government officials, and have received authorization. This is light in a region where lately there have been dark and threatening clouds.

L'Afrique for July reports that a new Portuguese line of steamers has been established for the west coast of Africa, and that hereafter communication will be much more rapid than formerly. At present the time between Lisbon and Mossamedes is 28 days, which by the new line will be reduced to 18, while the time between Lisbon and St. Paul de Loanda will be shortened from 23 to 13 days. This will bring us much swifter and better communication with our West Central African Mission. The same magazine reports that the Chamber of Commerce of Cape Town has discussed the question of a submarine cable along the West African coast, while still another cable line is proposed from London by way of Ascension and St. Helena.

THE latest reports from the Hawaiian Islands indicate the happy progress of the peaceful revolution by which the king has been constrained to take as his counselors men of wisdom and probity. It is a fortunate thing that the late prime minister has left the islands, we trust never to return. The new constitution has been proclaimed with the sanction of the king, and the way is now open for the reformation of all branches of the public service. The political situation is such as to give added force to the call for aid coming from the islands, reference to which will be found on another page.

By an oversight which we much regret, the notice of copyright by Harper & Brothers was not printed in connection with the portrait of President Hopkins given in our last number. The plate was originally used in *Harper's Magazine*, and was obtained by us from the publishers of that magazine and is copyrighted by them.

A MISSIONARY recently from Africa, who has lived on the east coast for years, found the heat which he experienced in Boston during July extremely severe, and he affirms that he has seen nothing like it in severity while in Africa. The thermometer doubtless has registered greater heat, but the atmosphere has not been so oppressive. Notwithstanding all that has been said about the climate of Africa, it is confidently affirmed that those who know how to care for themselves can live with as little peril to health there as here.

DURING the present year the number of deaths within the Corporate Membership of the Board has been quite unprecedented. Since our last issue three prominent lay members from Massachusetts have been called from earth: David Whitcomb, of Worcester; Charles Merriam, of Springfield, and Alpheus Hardy, of Boston. May God raise up like generous givers and wise counselors to care for his work in the future!

ENGLAND is hearing some very plain talk in these days as to her responsibility in permitting the exportation of intoxicating liquor to her colonies and to Africa. In the July number of *The Contemporary Review* Archdeacon Farrar has a stinging article on "Africa and the Drink Trade," in which he shows British officials that they can no longer plead ignorance as to the gigantic wrong now done to Africa through a trade which is destroying not only every other trade, but the people of the vast continent, and which is far more deleterious than the slave-trade itself. The Archbishop of Canterbury, in a sermon in Westminster Abbey, was most outspoken in denunciation of the traffic. The conscience of England and of the other nations, it would seem, must soon be aroused to action against this gigantic wrong. May God speed the day when this shall be so!

THOSE who are at all familiar with the way in which news from Stanley's expedition in Central Africa could reach the world must have seen at once the utterly unreliable character of the recent report of the death of this explorer. So long as he is on the Congo or its affluents, tidings of the progress of the expedition must come by way of Stanley Pool, and if any disaster should occur, word will be brought by the steamers of the expedition quite in advance of reports carried by the natives. The latest reliable statement received is that on June 6 the relief party was slowly ascending the Aruwimi River, Mr. Stanley having chosen this route rather than that by Stanley Falls, on account of better supplies and a more friendly people. If the plans are carried out, he ought by this time to have reached Wadelai. But there are so many contingencies that it is almost with bated breath we await further tidings. If success crown the effort, Mr. Stanley's story, "How I found Emin Bey," will be read with even more avidity than was his "How I found Livingstone."

It is still claimed in behalf of the Japanese that they understand the tempering of sword-blades better than any other people. An account is given of a sword which would cut in two a leaf, which while floating on a stream simply drifted against its edge. The Japanese people are sharp, like their swords. No nation can excel them in keenness. No people need, as missionaries, brighter intellects than do these Japanese.

WORD comes from Constantinople that the Turkish officials are greatly impressed with the fact that a balance of some £300 Turkish, which was left over from the famine fund for the relief of the people of Angora and vicinity, some five years since, is still intact in the hands of the missionaries of our Board. That such a fund should not have wasted away and altogether vanished from sight during this period is something wonderful to these officials. They were also deeply interested in learning of the way in which funds are sent by telegraph, and one of them repeated to various officials the remarkable story that in thirty-six hours funds contributed in Boston were actually distributed among the famine sufferers at Adana. These works of Christian charity cannot fail to produce a profound impression throughout the Turkish Empire.

WE are glad to see that, at the late Convention of the Young People's Societies of Christian Endeavor at Saratoga, a resolution was passed recommending the immediate introduction into all the local societies of a missionary committee, "thus pledging our 140,000 members to an earnest and enthusiastic support of home and foreign missions." One of the most hopeful features connected with these Societies of Christian Endeavor, which have had such a phenomenal growth recently, is their organization for Christian work. It would seem impossible for young people who come into the church through these societies to satisfy themselves with simply confessing Christ, without entering into labors in behalf of his kingdom. Emphasis has heretofore been placed upon the idea of Christian peace or assuredness; it is time to put emphasis also upon Christian endeavor.

THE following statement comes to us from Rev. H. O. Dwight, respecting an important work now being printed at the Bible House, Constantinople, under the editorial supervision of our mission, with the assistance of several Turkish scholars. It is a lexicon of the Turkish language by Dr. J. W. Redhouse, of London, five parts of which, of about three hundred pages each, are now ready. Mr. Dwight says: "The first part of this work, giving the Turkish definitions of English words, was printed a number of years ago at the expense of Mr. Wheelwright, of Marblehead, and the plates were presented to the mission with the understanding that the proceeds of sales of the book were to be used for the culture of the knowledge of English in Turkey. The money resulting from the sales of the first part of the lexicon, after printing a second edition, was applied to securing from Dr. Redhouse the manuscript of the second part of the lexicon, which gives in English the definitions of Turkish words. The work of printing this book was commenced at Constantinople five years ago and is still progressing. The book will contain, when completed, the definitions of about 75,000 words, including those Persian and Arabic words found in Turkish literature. The importance of this work to the mission is very great, since, aside from Meninski's rare and cumbersome thesaurus and Bianchi's incomplete lexicon in French, there is nothing which has even attempted to cover the ground that Dr. Redhouse's lexicon will fill. There is nothing in the English language that the missionary can look to give him an insight into the more abstruse of the Moslem theological and philosophical works, excepting this new lexicon."

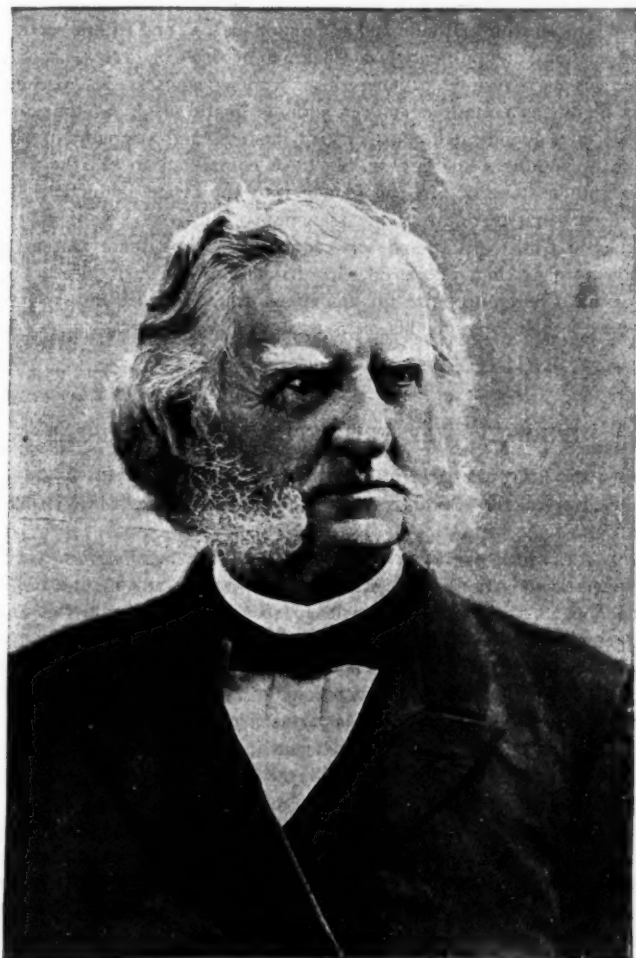
HON. ALPHEUS HARDY.

It is with profound sorrow that we have to record the death of the Hon. Alpheus Hardy, for twenty-nine years a member of the Prudential Committee of the American Board. He died at his residence in Boston on Sunday, August 7. For several weeks prior to this event Mr. Hardy had been confined to his room on account of an accidental wound, which resulted in blood-poisoning. Amid the alternate hopes and fears of his friends he gradually sank away, cheerful and patient and brave to the last, sweetly sustained by a Christian hope, leaving such a record, both as to his private and public life, as might well be coveted by any man. Born in Chatham, Mass., November 1, 1815, and enjoying little more of training in schools than he could gain in his native town before he had entered his teens, he yet, by native force of character and unswerving integrity, won his way to high positions of trust and service. He became a successful merchant; but his wisdom and prudence were so highly appreciated that his aid was sought in the management of great pecuniary trusts. Large estates were committed to his care, with the absolute certainty that they would be faithfully and wisely administered. As a trustee of Amherst College and of Andover Theological Seminary he rendered invaluable services for many years.

But it is to Mr. Hardy's generous and long-continued service of the cause of missions through the American Board that we must specially refer. Chosen a Corporate Member of the Board just thirty years ago (1857), he was at the same time made a member of the Prudential Committee. In 1873, on the death of Charles Stoddard, Esq., Mr. Hardy was made Chairman of the Committee, a position which he held for thirteen years, until his resignation in 1886. His services upon the Committee were of the utmost value. Few can appreciate the amount of time and energy he freely gave to the interest of the Board, not only during the weekly sessions of the Committee, but on any day or hour, especially on the sub-committees on finance and on the building of the several *Morning Stars*. His name gave credit to the Board's treasury, and his purse was always open to supply its needs. As Chairman of the Committee it is difficult to see how he could have better fulfilled his part. Prompt, yet kindly; quick to perceive a point, yet ready to listen patiently to others; clear in his own judgments, yet open to conviction, he ever bore himself with rare dignity and courtesy, as became the Christian gentleman that he was.

While the whole mission field enjoyed his thoughtful care, circumstances called forth in Mr. Hardy a peculiar interest in Japan. In the orderings of Providence there came one day into his counting-room one who might have seemed to some merchants nothing more than a runaway from Japan. Mr. Hardy's discerning eye saw a great opportunity. He did not do what, under the circumstances, would have been so easy to do, give some money to the waif and send him away with

a wish for his prosperity. He took him to his home and there trained him carefully and tenderly as a son. He gave him the best education possible and then sent him back to his native land, where he has now for thirteen years been labor-



ing as a minister of Christ. Was there ever a wiser or better gift for missions than Mr. Hardy made in giving back to Japan, Joseph Hardy Neesima?

The Prudential Committee, at its first meeting held after the death of Mr. Hardy, voted to attend his funeral in a body; and they placed on their records the following minute:—

MINUTE OF THE PRUDENTIAL COMMITTEE.

As it has pleased God, in his inscrutable wisdom, to call to himself our late beloved associate and friend, Hon. Alpheus Hardy, the Prudential Committee desires to place on record its deep sense of the loss thus sustained by the church and the community of which he was such a valued member and distinguished ornament. We recall with gratitude and admiration his long and faithful service in the cause of missions, and particularly as Chairman of this Committee, his unwearied diligence, his inexhaustible patience, his unvarying courtesy, his wise counsels, his calm dignity as a presiding officer, and the gentle suavity of tone and manner which so truly indicated the Christian kindness and sympathy of his heart. In the many important and responsible trusts committed to him he was always found a faithful steward. In accordance with the divine injunction, he made himself friends not merely with the mammon of unrighteousness, but with the true riches of Christian love and service, and we cannot doubt that many such have now received him into everlasting habitations. May it please the great Head of the Church to raise up among us many like faithful and efficient workers, who shall follow in his steps as he followed Christ!

A RENEWED CALL FROM THE HAWAIIAN ISLANDS.

IN the year 1863 the American Board practically turned over the care of evangelical work at the Hawaiian Islands to the native churches which had been gathered.

A marvelous work had been accomplished by the missionaries, as within a single generation a people as degraded and savage as any on the face of the earth had been Christianized and civilized, so that, according to the testimony of competent witnesses who visited the islands, Hawaii might with all propriety be called a Christian nation. Its people were clothed and orderly; the Bible and books on science, literature, and religion were in their hands; the children were in schools; between one fourth and one third of the total population, then numbering about 67,000, were communicants in the churches; the Sabbath and other Christian institutions were observed as widely and as strictly as in the United States. It was time to consider by what method the energies of these native churches might be still further developed, and they be saved from the weakness which accompanies a too protracted period of dependence on others for aid and direction. It was believed that a people which in such numbers had received the truth needed to feel their obligation for the maintenance and propagation of the gospel, and that they would not do this so long as they were kept under the supervision of foreigners. The responsibilities of self-government and self-support must be assumed by them before they could be expected to rise to the full exercise of their powers as Christian men.

It was with this thought in view that the American Board, after much deliberation, in the year 1863, turned over to the Hawaiian Evangelical Association the responsibility of managing the internal religious affairs at those islands. Grants-in-aid were still to be made, and the American missionaries on the ground, still

supported by the Board, but divested of any governing power, were to remain as counselors and helpers for the Christian community. It was clearly seen that there were perils in this transference of responsibility, just as there are perils when a young man leaves the parental roof for an independent life. The records of the Board, and the two volumes relating to Hawaii by Dr. Anderson, show with what care the experiment of transference was undertaken, and that its experimental character was fully recognized. There were no precedents to go by. This was the first instance in modern times in which a savage people had been brought under the sway of the gospel, and an altogether new problem in missions must be solved. The Christian world has now for more than a score of years been watching the progress of that experiment made on Hawaii, and the verdict is that it has not been altogether a success. And yet he would be a bold man who should venture to say that no good has resulted from the action then taken, or that Hawaii would be better off to-day had the churches been kept in the swaddling-bands of their infancy.

But it is useless to discuss questions as to the wisdom of past action. The proper question is, What should now be done? In Dr. Anderson's volume on "The Hawaiian Islands," one purpose of which was to show that the Hawaiian churches might properly be left to self-government, and largely to self-support, he expressly says in reference to the possibilities of the future: "Nor should we look quietly on and see the churches that have been planted at so much expense of money and labor, and with so many prayers and tears, fall a prey to invaders. A conquest that cost so much is worth a costly effort to sustain it; and who can doubt that, should there be a call for such an effort, it would be made?" Such a call is now heard, and it should have a quick response. Without throwing any discredit upon the character of the Hawaiian race or upon the work done among them a generation ago, it is sufficient to say that the circumstances under which the native churches have been, and are still, placed are of such an extraordinary character as to account for their need of help. No community in the world has suffered as they have from the incoming of people of alien races and religions.¹ Much is said, and not too much, of the peril to our Christianity in the United States arising from immigration, and our Home Missionary Society sends out ringing calls for aid in withstanding the corrupting influence of imported Romanism and infidelity. These foes appear not merely on our frontier, but in the old centres of population where formerly evangelical forces were so strong. The present demand is to save our cities which were once well supplied with churches. But what should we say of our land if here, instead of fifteen per cent. of the population being of foreign birth, there were fifty per cent., as on Hawaii? The rapid development of the sugar industry at the islands has created a great demand for labor, and the planters have been searching everywhere to find enough men to work their plantations. It is a motley company which has been thus collected, pagans, Roman Catholics, and men of no religion, and the wonder is that the churches on Hawaii have endured this extraordinary inundation as well as they have.

¹ According to the census of 1884 the population of the Hawaiian Islands was 80,578: males, 51,539; females, 29,039. Of these 40,014 were natives, 4,218 half-castes, 17,938 Chinese, 9,377 Portuguese, 767 Polynesians, 2,066 Americans, 1,282 English, 1,600 Germans. Within the three years since this census was taken, Chinese, Portuguese, and Japanese emigrants have come to Hawaii in large numbers; so that it is now said that more than half of the population is of foreign birth.

Nor must we forbear to speak of the sad strain put upon moral and religious life at the islands in recent years by reason of the character and influence of the government. The king and his unprincipled ministers have done something worse than squander the public funds: they have used them in corrupting the people and in reintroducing heathen customs of a vicious nature, such as are peculiarly attractive to the native mind. Such influences on the part of the king and court are peculiarly hard to resist; but matters came to such a pass that the people have at last compelled the king to dismiss his ministers and make promises of amendment. But the evil done by the government in the past few years cannot be undone in a day, or by a political revolution. The evangelical work needs strengthening; the religious forces need leadership. The Hawaiians are naturally a docile people, responsive to good influences as well as to bad. Just now they are about holding their own as to native population, and the islands, from their position on the great highway of the Pacific, are to increase in importance in the coming years. Their call for help must be heeded. The American Board, which began the work there, and under the blessing of God carried it on so hopefully, cannot be deaf to the cry that comes from her child in need. It is proposed to send out a few missionaries to Hawaii as soon as they can be found; not to be pastors of churches; not to take the place of any existing agencies; certainly not to assume any authority over the evangelical forces; but rather to aid pastors, to stimulate the people in various forms of religious and moral and educational work; in short, to do what Paul did in his missionary labors among the churches of Asia. It is believed that in this way the things which remain and seem ready to die may be strengthened, so that there shall be a body of churches in Hawaii self-sustaining and self-propagating.

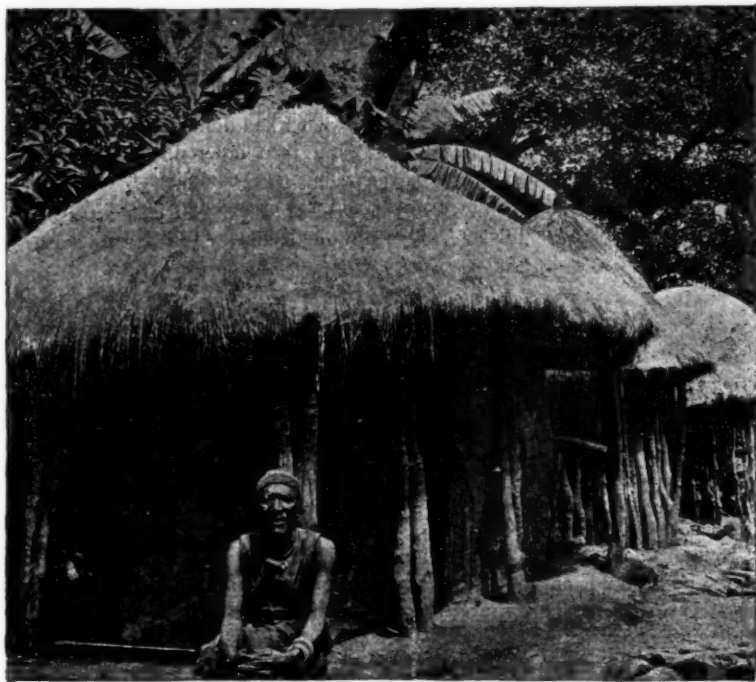
The Prudential Committee have already resolved upon sending out speedily a few missionary families, and they would call for pecuniary support for this new undertaking. Are there not many persons still living who remember the work done on Hawaii in the early years of the mission, friends of the older missionaries, — Bingham, Gulick, Armstrong, Coan, and others who might well be named, — who would gladly have a part in further efforts for the redemption of these islands of the Pacific? For a few years quite a sum will be needed for this work, and it will be a serious addition to the drafts on the treasury of the Board, already overdrawn. Would it not be eminently proper that special offerings for the completion of the work on Hawaii, now to be undertaken by the Board, should be made by the friends of missions?

KING KWIKWI OF BAILUNDU.

WE are glad to be able to give opposite a likeness of this West African king, of whom our readers have heard so much. Mr. Currie was fortunate enough to secure Kwikwi's consent to sit for his photograph. After some difficulty, and several trials, what is said to be a very good likeness was secured. The king is sitting by the hut of one of his wives. It will be seen that he has a charm around his neck and ivory bracelets upon his arm. This is the king under whom, at the instigation of a renegade Portuguese, our missionaries were

expelled from Bailundu, in 1884, but since that time his conduct has been not only fair but kindly. The last letters from Bailundu reported that Kwikwi had recently paid a visit to the mission premises, and Mr. Currie says that he will be very welcome to come again; "for, if not cultured, he has the instincts of a gentleman, and does not make himself a nuisance." Though there are in the picture here given none of the usual signs of royalty, he yet has no inconsiderable power in the region where he reigns, and it is a matter of no little account to win his favor; as our missionaries seem to have succeeded in doing.

When we pray, as bidden, for kings and all who are in authority, let us not forget the dusky monarchs of Africa.



KING KWIKWI.

An extract from a letter of Mrs. Stover will illustrate one way in which the confidence of Kwikwi has been gained and will show somewhat the character of the man.

Mrs. Stover writes, April 27: "A couple of weeks ago a messenger came from the king, requesting Mr. Stover to come to the *ombala*, and bring the *ondona*. One Monday morning we went to see what his Lordship wanted, and discovered it to be nothing less than a request for me to make him a dress. A government officer is here from the coast, and had brought him a present of some furniture rep! He had a calico dress, made by some half-caste, which he

wished me to pattern from. I enclose a sample of the cloth for a keepsake. The material was fifty-two inches wide. It was made with an old-fashioned plain waist, low in the neck and buttoned behind. The skirt had three full widths, double boxplaited in at the waist, a flounce at the bottom fourteen inches deep, boxplaited; also, sleeves trimmed in the same way, and a shoulder-cape. It weighed over five pounds, so you may imagine what it was to handle. If it had been made a robe, according to our taste, it would have been very nice, as the cloth though bright was not really gaudy. The old king shows good taste in some things: he has never worn bright colors. When it was finished we took it home. He was just like a child; he could not wait for the formal greetings, but hastily shaking hands with us, he asked: 'Is it finished? Have you sewed?' and began to open the parcel. I took it out and gave it to him. He looked at it an instant, and said: 'Take it!' I held it up, and he crawled into it as only a native can get into a garment. Then he turned about for his wives to admire. After exhibiting it for a season he sat down, and went through the usual greetings, and thanked me most profusely for what I had done. He said: 'You have done as if you were my own wife!' and then ordered a chicken to be caught, which he presented, not as payment but as a compliment. He could not admire enough the fulness of his robe, and was exceedingly pleased with the pocket. We think a good deal of old Kwikwi, in spite of all the past."

MISSIONS AT MR. MOODY'S BIBLE SCHOOL.

BY MR. CALVIN M. CLARK, OF ANDOVER THEOLOGICAL SEMINARY.

To separate the missionary part from the whole series of meetings held at Northfield, beginning June 30, would be as difficult as to separate a flower and its fragrance. Notwithstanding the fact that the school was held primarily for Bible study, and the consideration of Young Men's Christian Association work and methods, a missionary movement was perceptible throughout, and came to the front twice.

Naturally, the meeting being of college men, whatever missionary spirit was shown by them was chiefly the result of the wonderful work during the past year of Messrs. Wilder and Forman, of Princeton, in the various schools of the country. These two men, with their accustomed zeal and enthusiasm, led an evening meeting in the Glen, July 4, at which about one hundred of those pledged to foreign work met, and several of them gave, in short speeches, their reasons for so consecrating themselves. At the evening session following, Dr. Chamberlain, of India, delivered a powerful address, on personal consecration, pleading earnestly for helpers. The arrival of the Rev. Joseph Cook on Wednesday, July 6, gave promise of something more decided on mission topics, for these are topics which give Mr. Cook ample latitude for use of his vast stores of information and the exercise of his well-known love for universals. The promise was well fulfilled. That very evening was the jubilee night for the mission speakers.

Dr. Chamberlain opened with a strongly practical address on the field of missions as the opportunity of the ages. He illustrated his theme by a relation of personal experiences for twenty-five years in India. In closing, he said they

needed five thousand young men in India alone in five years. He believed God had sent him with a message to the Young Men's Christian Associations, which he asked to send men to organize associations in India. Turning to Mr. Moody, he said: "Dwight L. Moody, do you not hear God's clarion call to spend at least one winter in India, in the interests of missions? In the name of millions of her citizens, men, women, and children, who are now being lost but might be saved, I stand here and call you to come over to India and help us!" Mr. Cook followed with a characteristic address, speaking more particularly of the opening for the Young Men's Christian Association in Asia. He closed by saying, "I advise you, young men, to become Pilgrim Fathers not in America but in Asia." The next morning's session was a continuation of the same subject. Prof. L. T. Townsend's address, on "Primitive Orthodoxy," led to some remarks by others on present difficulties touching missions, not wholly in place before an audience of young men to whom doctrinal questions mean as yet little or nothing. Dr. Pierson followed with the remark that he thought missions ought to be established on the faith of the primitive Church. He briefly sketched modern missions and spoke with intense feeling of his privilege in standing before such an audience of young men, the strangest of his thirty years' ministry. Mr. Cook was then asked some questions, and roused a perfect storm of applause by leading Dr. Chamberlain and Professor Townsend to join hands on the platform, at the same time presenting them as his "team for India." Mr. Moody suggested that Mr. Cook go to drive the team.

But the best occasion of all was the following Sunday afternoon. The veteran Dr. Ashmore presided, and called on several of the young men who were going out as missionaries to speak. H. F. Le Fleur, of Toronto, for India; G. L. Robinson, for Syria; Lee Ping, for China; an Indian, Mr. Moore, for Alaska, Mr. McPhee, of Cambridge, England, responded. Mr. Wilder then called for more volunteers to enter the mission work. Mr. Moody's question, "whether there were not some mothers and fathers present who were willing to consecrate their children," led to response after response, and the deep and tender feeling manifested made the profoundest impression of the whole session. Not least among the results of this wonderful gathering will be a deeper, wider impulse to the already mighty missionary movement that has swept through the young people of our land. *Twenty-five hundred young men and women stand ready. Where are the means to send them?* The question is becoming awful in its imperativeness.

MRS. SUSAN REED HOWLAND, OF CEYLON.

THE telegraphic cable brings from Ceylon the sad message of the death, July 23, of this most estimable woman, the wife of Rev. William W. Howland, and the mother of missionaries. As yet no particulars have been received of any sickness, or as to the way in which God took her; but it is known that the sudden deaths of her son, Rev. William S. Howland, and of his wife, of the Madura Mission, which occurred in March last, while they were on a visit to this country, had deeply affected her, though she bore the affliction with Christian resignation, and continued her missionary labors as usual.

Mrs. Howland was the daughter of Jonas Reed, of Heath, Mass., and was born October 2, 1819. Led to Christ when she was sixteen years of age, she sought an education at Mt. Holyoke Seminary and was an assistant pupil in that institution during the years 1837-39. The next year she taught a school in Hancock, N. H., where she was faithful and successful, not as a teacher merely, but as a Christian disciple, winning many hearts to the Master she served. There are delightful testimonies coming from several persons who are now men of prominence in the churches of Boston and vicinity, to the remarkable impression produced upon them during that year by this teacher, then but twenty years of age. She made them see God in the works of his hands, and she led them to love her Saviour. In 1840 she returned to Mt. Holyoke as teacher, where she remained until her marriage to Rev. William W. Howland, October 14, 1845. On November 12 of the same year they embarked for Madras, arriving at Jaffna, Ceylon, in May, 1846. Here her children, of whom three sons and one daughter are, or have been, missionaries of the American Board, were born; and here she rendered faithful and unwearied service as a missionary among the heathen.

In writing of this saintly woman Mrs. S. B. Capron, of the Madura Mission, a mission which has ever been closely allied with that in Ceylon, thus characterizes her:—

“Mrs. Howland will be remembered as a shining illustration of Christian joyousness. Over her wan face, from out her eyes, and in her ready smile and low laugh the overflowing joy of her saintly spirit ever found its way. She was a great sufferer from rheumatism for many years, but she never allowed her aching feet to hinder her from going forward to greet her friends or to minister to the little native child. ‘All children are well worth our attention,’ she would say. She would hold up her cramped and distorted hand to show us the tender compassion of her heavenly Father in leaving her thumb and forefinger flexible so that she could use a pen and pencil to write to her friends and keep her accounts. Her long missionary experience gave her great influence over all her missionary associates in her ripened judgment, while her ready sympathy won the love of all. What she has been to all her native friends in all the varied relations of missionary life no pen can describe. The light of his eyes and the joy of his life indeed to her husband, these aged servants of the Lord have been, in all breadth of meaning, ‘Father and Mother Howland’ to all in the Madura and Jaffna Missions.”

A CHRISTIAN INSTITUTION IN INDIA.

BY REV. GEORGE T. WASHBURN, OF PASUMALAI.

[In the *Missionary Herald* for June, 1884, Mr. Washburn gave some account of the organization of the Pasumalai Institutions. There are now connected with the various departments over 300 students, including ten in the theological school and over fifty in the college. The following account of the marked Christian character of the training given these students will awaken surprise and gratification. Some further items in regard to the institution from the pen of Mr. Washburn will be found among the Letters from the Missions on another page of this issue.]

TAKING the students of this Pasumalai Institution all together,—Christian, heathen, Mohammedan,—young men in the theological and normal classes, in the college and high school, I cannot conceive of a more inspiring place, or a

grander or more inviting opportunity. I meet daily, for five days in the week, a Bible class of between thirty and forty Hindu college students as a part of regular school work. In like manner Mrs. Washburn meets a class of about twenty Hindus of the high school; and a theological student teaches as many more. Mr. Herrick teaches the Christian college students; and thus the whole school, under various masters, spends half an hour daily in Bible study.

Most of the Christian students are boarders in the institution; and the aim of all our plans for those living with us is to keep life face to face with Christian duty, Christian habits, and Christian privileges. A volunteer daily prayer-meeting is well kept up in the school, besides two station meetings. One of our objects is to secure a thorough familiarity with all parts of the Bible, to have it read through in private by every student several times during his stay in school, and to have the chief parts studied and read in public, and so bring all the Bible, as far as possible, before the students every year. To this end twenty minutes' private Bible reading is required from all. The regular class study of the Scriptures includes all the historical books of the Bible with selections from the Prophets and the Epistles. The daily readings at morning prayers are so arranged as to include all the books not studied in the classes: and thus one, in the course of his student life here, has all the Bible publicly brought under his attention many times.

Morning prayers at the church at nine o'clock constitute, in their arrangements and observance and the time given them, a prominent religious service of each day. They bring together an assembly of two hundred Christian young men and youth, and present a very impressive appearance to a stranger. Rev. Dr. Abel Stevens, of the Methodist Church, when visiting us, attended morning prayers. After worship was over he went down the aisle of the church repeating to himself loud enough for all to hear, "Praise the Lord! Praise the Lord. This is a sight worth coming to South India to see." And then turning to me he said: "Why, this is a manifest proof of the success of missions, and a pledge of the certain final triumph of your missionary work." For my own part I confess that Dr. Stevens is not the only man who has experienced such feelings while looking into the faces of that assembly.

But for some of us Sunday is perhaps the busiest day of the week. The fact that nearly two hundred young people between the ages of thirteen and twenty-two are living all together, as it were in one building, none of them having private rooms of their own, gives occasion for special care and special provision for the Sabbath day. You would be interested in a Sunday at an Indian mission station, with the warmth of the tropics and the air of a Christian institution of learning about you.

At half-past five the big bell reminds us that another day has begun; and the next thing you would hear would be "Old Hundred," or "Miles Lane," or some native tune bursting out on the morning air. It comes from the throats of eighty boys in the large dormitory. After a very short prayer they come down to the morning household work, and some to a daily bath in the neighboring tank. At 6.45 — and the same is true every morning of the week — the bell strikes for a twenty minutes' private Bible reading, and all assemble in the hall except "The

Up and Ready Class," which spends half an hour with me in mutual questions and answers on the Bible. "The Up and Ready" boys are between twenty and thirty in number, who have read the Bible through at least twice, some four times, and are now fixing in their minds important texts and the places where they are to be found, so as to have the Word ready in preaching and teaching. They read carefully ten chapters a week, and question one another on all they have read from the beginning of the year. An examination and prizes will close the year's work.

After breakfast the students have their little volunteer prayer-meetings. At a little before nine o'clock a few selected young men from the upper departments meet with me for prayer for a blessing on the services of the day and on the school. At a little after nine o'clock the whole school meet and rehearse the music for the church service, and at half-past nine comes our morning worship. At half-past eleven we meet again in the school classrooms to compare notes on the sermon, and to talk about it for half an hour. At half-past one are held the regular class prayer-meetings; and while these are going on, such persons as wish to unite with the church and those who have united recently with it come to the bungalow to talk over their religious experiences, their duties and troubles, and to get a new start.

At three o'clock comes Sunday-school. The church is quite too small to allow of teaching there. We therefore hold our classes in the schoolroom, and go to the church for general exercises. This being ended, a delegation of catechists and students are sent away, with a short prayer, to preach in the villages. The remainder of the students stay to sing for half an hour; and again at seven o'clock all gather in our sitting and dining room for an hour of English singing out of Sankey's Gospel Hymns. At eight o'clock the Young Men's Christian Association meet to hear from the catechist they support, to pray for special objects, and to repeat Scripture texts, the last and best meeting of the day. The reading-room is open for those who wish. A class is reading Pilgrim's Progress, and singing-circles for others fill up the chinks, and so ends the day.

Letters from the Missions.

Madura Mission.

THE COLLEGE AND SCHOOL AT PASUMALAI.

ON previous pages will be found some account of the Christian character of the Pasumalai Institutions. Mr. Washburn gives, in a letter dated April 27, some additional items of interest respecting the work of the college and connected schools:—

"The thermometer stands at 100 degrees every day in our schoolrooms during work hours. We are getting through four days of the semi-annual written examina-

tion, with eight sessions of two and one-half hours each for the college and high-school classes and less for the lower. But for all that, our young men are turning out better work in trigonometry, algebra, and logic, than the average college classes turned out in my college days.

"The Institution, with the practising school for the normal department, numbers considerably over three hundred. The theological classes contain ten students, the normal class, sixteen, the college classes between fifty and sixty (two thirds Hindus), the high school about seventy-

five, the middle school about one hundred, and the primary practising school in the neighborhood of fifty. You will see from this that there has been an advance this year in all departments except the lowest. We have more Christian students in the college and a much larger number in training in the theological and normal schools. The normal school has been recognized by the government, and authorized to send its teachers for the teachers' examinations. These examinations now include all teachers, from a primary schoolmaster to a bachelor of arts. We sent seven for the last teachers' test, of whom six passed it. And generally the examinations conducted by the government and the university, to which our students are subjected every year, showed the Institution to be in an excellent condition.

"It may interest you to know that while five of our theological students have a Christian parentage, for one or two generations, the remaining five began life as heathen; and it is morally certain that four of them would have continued heathen had it not been for the agency of our schools. I am, on the whole, well satisfied with the classes this year. The young men are intelligent and industrious and efficient in their itinerant work outside the school.

"In reporting their work at the last great feast at Sikkandamalai ('Where Satan's seat is'), they mentioned seeing a great heap of cocoanuts lying before a notorious little temple belonging to a few families of the *pallar* caste in the town. These cocoanuts are offered to the god, and are the perquisites of these families. Shortly after they met a Christian, Moses, a man from these families, preaching in the town, and asked him how now about his share of the cocoanuts offered at the temple. 'Oh!' said he, 'the cocoanuts I gave up when I became a Christian.' And so he did; and no better testimony could he give to his sincerity, unless it be his faithful keeping of the Sabbath in spite of the taunts of his neighbors and the refusal of his wife to cook his food on Sunday, and the numberless persecutions of that

sort which he patiently endures. One of these same theological students knows from his own home experience just what such persecution is, for he grew up in heathenism and became a Christian amid the bitter opposition of his father and family. He will be able to tell others how he has met it and has overcome. And I may add that there are many such interesting cases in the other departments of the school and college.

"So far as providing preachers and pastors is concerned, everything in the theological and other departments is going on hopefully towards the time when we shall be able to reorganize the theological school with better means of instruction, and shall also have the students to warrant the maintenance of a real theological seminary. The college classes are larger than at any time before. The freshman class has grown too large for classroom No. 1, surnamed 'the sardine-box,' and now, like a hermit-crab, flits about into borrowed rooms wherever it can find a shelter. The upper high-school class is as large as one teacher can manage; the lower class might be larger."

Foochow Mission.

OPEN HOSTILITY.

DR. WHITNEY, of Foochow, under date of May 31, says that Mr. and Mrs. Walker had come to that city from Shaowu, having visited several out-stations on their way down the river. Two instances of the persecution of Christians are reported by Dr. Whitney:—

"At Yang Ken, our first out-station in the Shaowu field as we go up, where our chapel was burned last year, there was quite a scare about two weeks after Mr. and Mrs. Walker left there. It was occasioned by the threats of a band of so-called 'wandering braves.' Our two helpers were frightened away at the time. One came down to Foochow and the other went back into the hills, where he owns a tea-farm, and returned again in a few days after the scare was over. The whole region about

Yang Ken has been in a state of insecurity for several weeks and there are still some places where the people anticipate outbreaks.

"At Lwin Chang, five miles above Yang Ken, the Methodist-Episcopal Mission had trouble a week or ten days before the Yang Ken disturbance. It was caused by their trying to *purchase* the premises they had *rented* the past ten years or more. The bargain was made last summer and I took the purchase-money up last autumn on my way to Shaowu. But when the United States Consul sent up the deeds to be stamped, the district magistrate, being unfriendly, sent them round to the gentry to examine (manifestly to stir up a feeling of opposition), instead of discharging his official duty.

"When the native presiding elder went up there a few weeks ago to see about taking over the property, the magistrate set a day to come and 'measure the grounds.' The night previous he dined with several of the gentry and on his way the next day he passed a theatre in full blast, where hundreds were gathered, and stopping his chair he went into the theatre and told them they might stop while he went to 'measure the grounds.' This was a most unheard-of procedure for an official.

"The rabble followed him to the chapel, and after the measuring was done (evidently by prearrangement), two companies, of about twenty each, set upon the elder and the helper and beat them severely and rolled them in the streets and gutters. Another squad went into the house and demolished what they could lay their hands to, except in the women's apartment, such as tables, chairs, cooking utensils, etc., and in the chapel-room they tore down the scrolls and Scripture writings. This shower of abuse was over in a short time, and all things were as quiet as ever. The elder demanded that repairs be made, and the demand was complied with. The other matters have been given into the hands of the Consul to settle.

"These things retard the work somewhat at the time, but in the end they often hasten the advance of the gospel."

North China Mission.

A NEW MOVEMENT IN EDUCATION.

MR. CHAPIN writes from Pang Chuang that he is having much trouble in securing the stamping of the deeds of the property purchased at Lin Ching. The people at Lin Ching are not willing that the foreigners should settle among them, and the magistrate has not as yet given official authorization to the title-deeds which have already been passed. Mr. Chapin hopes that by patient insistence the magistrate will confirm the sale. Mr. Atwood, who was temporarily at Tientsin, wrote, June 13:—

"I have tried to visit the chapel in the city every afternoon and take part in the preaching done there by a helper. The attendance at the chapel is small. The crowds go to see the foreign circus that is one of the latest signs of Western civilization in Tientsin. The attendance on the Boys' School is quite regular. There are twenty-seven boys still connected with the school, all bright and active. This seems the one bright spot in the work here that may be the beginning of a much larger and more useful work.

"The cause of education has received an impulse, the effects of which, sooner or later, must be to revolutionize the present institutions of China. I refer to the decision of the government to accept certain branches of foreign science as an equivalent for proficiency in the classics at government examinations in all the provinces. The impetus already given in that direction by this new departure is wonderful for China. I believe it is one of the movements which in God's providence is to make possible the establishment of Christianity on an enduring foundation. If only Christianity shall go hand in hand with, or rather *lead*, the education of China, there is little doubt that China will soon come to the front among the Christian nations of the world. The Viceroy is well disposed towards Protestant missions, and will favor them just as far and as fast as his influence with the people will allow. It seems now as if others, also

in high places, are well disposed towards missions; and when this becomes the recognized attitude of the government, to be a Christian will not mean, as it now does, ostracism. Such a state will not cure the intense materialism, or produce any of the cures that only the Gospel in Christ can produce, but it will make the cure possible, by making Christianity seem worthy the attention of educated and intelligent people."

PEKING. — CLAIMS OF CONFUCIANISM.

Dr. Blodget writes from Peking:—

"This station has members of the church in two cities and fifteen or more hamlets. The work will grow and prosper in these places according to the care and attention, zeal and power, of the missionaries in charge. In the Fan village thirty partook of the Communion on the Lord's Day. At present there is no open persecution of those who become Christians.

"I have recently baptized a literary man of the second degree, a *kü jên*, the first case of the kind during my residence in China. He is a young man of quick parts, but of a broken constitution, and of no especial promise of usefulness. Still, it has required decision and boldness on his part to confess Christ. A friend of his, who visits him from time to time, is a teacher in the palace of one of the princes belonging to the imperial family. This friend has risen for prayer in our weekly meeting. One day he said to me: 'How about the worship of Confucius?' My reply was: 'I knew that this would come. I foresaw what was before you. What worship are you required to pay to Confucius?' His answer was: 'To make prostrations before his tablet every morning and evening and to burn incense to him on the first and fifteenth of every moon.' I said: 'This is truly a difficult case. I am not about to disparage Confucius, or to speak lightly of his services to the Chinese. But even Moses, who was so great among the Israelites, was not worshiped by them. It would have been wrong for them to worship

him. Were there now to arise in China a man greater than Confucius who should turn this whole empire to Christ, it would be wrong to worship him, to bow down to him, or to burn incense. Take the matter to God in prayer. Consult with God. Let conscience decide.'

"To become a Christian means to this young man an abandonment of the career of honor, the contempt of literary men, and poverty, even, possibly to the want of the necessities of life for himself and his family."

FALSE AND TRUE CONVERTS.

Mr. Roberts, of Kalgan, reports three long tours made in the region about Yü cho, traveling many hundred miles through storms and floods and frosts. In some places he secured audiences which he calls "immense;" at other places few would listen. Most of the audiences were respectful during preaching, but would revile after the preacher's back was turned. The following incidents we give from Mr. Roberts's letter:—

"At one village we met a man who had read the Gospel of John, and could recite many passages from it. He was a smart old man with a keen eye. He first helped us by preaching for us, stating the gospel truths very clearly, and affirming his belief and urging others to believe them. But when we urged him to repent of his sins and become a Christian, he talked against us as vehemently as he had talked for us. He evidently was a leader of one of the false sects that abound here as well as in other parts of China, deceived, and deceiving others.

"At the town of Kuan Chang there are four brothers, one a Roman Catholic, one a heathen, and two who are members of our church. The wife of one is also a member, and the wife of the other, with the mother, hope soon to join the church. These two brothers encountered severe persecution last autumn because they refused to contribute to the support of the temples. All the village thronged their dooryard, day after day, with threats of violence. That village contains some

notorious thieves and villains who came from Ni Chüanz (Mud Springs), a place noted for its criminality, and whose ill-will it is well for all honest men to avoid if possible.

"These were among the persons that troubled our brethren. They would not let the latter draw water from the well that belongs to the village. These Christians wrote a letter to me, telling me of their troubles, but the letter never reached me. They did not dare leave their homes to come and tell me, as they must be on hand to defend their homes, and would not have their enemies suspect them of running away. They tried by Christian patience to live down the opposition. At last they were compelled to pay a large sum for the privilege of drawing water from the well, on which condition they were released from paying the usual tax on the temple. These brethren have been privately suspected of having joined the church insincerely, in order to get into the employ of us foreigners; but their constancy and patience under persecution have proved their sincere faith and love for the Master. Thus the works of Satan redound to the glory of God."

Shanse Mission.

A HOSPITABLE INN.

MR. PRICE, on returning to the Shanse Mission, reached Tai-ku, May 4. On his journey inland he was obliged to dismiss his Chinese servant, and went on alone. He writes:—

"The day before I arrived in Tai-ku was a very rainy day. I reached the city of Yutzu about four o'clock, and tried to find lodging; but the inns were all full. There was nothing for me to do but to come on in the rain. I hoped to be able to reach Tung Yang, a large village fifteen miles ahead; but the roads were muddy, and my mule was too tired to be hurried—indeed, positively refused to hurry.

"Just at dark I rode into a small village and inquired for an inn. They told me there were no good inns in the place and

that the small inns were full. I asked if I could reach Tung Yang that night. They said it was not possible.

"By this time there was quite a crowd of villagers around me. I said: 'What shall I do? I cannot go on, and there is no place for me to stop overnight.' Just then a young man with a fine face stepped out from the crowd and told me he could find a place for me.

"He led me to a large place for feeding animals. I waited outside while he went in and urged them to give me a place for the night. After a long talk, the proprietor came out and opened the large yard gate, and I rode in. I gave my mule to a boy and followed the man to my room. He showed me a room which they used for stowing away fodder. There was no bed; the ground was damp. An old mat was on the floor in one corner of the room. I said: 'I cannot sleep here, for my clothes and my bedding are wet, and there is no bed.' 'Well,' said the proprietor, 'if you will sleep with us in the room off the kitchen, you can have a dry bed.' I thanked him and went into their living-room. They said there would be two other men on the same bed, but they were respectable men.

"My friend remained with me during the evening, and others came in. I had an attentive and kind audience during the evening. Not only were they willing to hear about Jesus, but they were ready to inquire about him. One man said it is true that we men are constantly doing and saying bad things, and we need help. I have seldom spent a pleasanter evening. I was given the best place, and as my bedding was wet, they kindly furnished me a bed and bedding. I arose before daylight the next morning, and was touched to notice that the proprietor had given up his own bedding to me and had slept on the bare *kang*, with only his large coat over him. Such experiences will do more to give an idea of the ways of reaching the people than years of living apart from them, and will more quickly open the hearts of the people than scores of sermons. I shall not forget the young man

who so kindly helped me, and I hope and pray that I may be permitted to tell him more about the salvation of his soul. I was a stranger, and they took me in."

Japan Mission.

THE TRAINING SCHOOL AT KYOTO.

DR. DAVIS writes from Kyoto, June 27:—

"The churches in the city seem to be in a flourishing state, with additions at every communion. The First and Third Churches have united, and Mr. Matsuyama, one of our ablest men, is to come as the pastor of the united church. We need the example and influence of such pastors here in Kyoto very much. At the last Friday-evening prayer-meeting in the college church, twenty-three young men of the school told, each in a three-minute speech, the way they were led to Christ and their purpose in entering the church; and the last Sabbath but one, after the baccalaureate sermon, they united with the church. The present religious status of the school is as follows: In the fifth year, just graduated, all of the ten members of the class are Christians, and all expect to come back next fall and study theology; the fourth year, numbering fifteen, all Christians; the third year, numbering thirty-one, all but four Christians; the second year, numbering thirty-eight, all but five Christians; the first year, numbering one hundred and one, includes fifty-one Christians. About thirty of the students go out to preach this summer, and our college pastor has raised about three hundred dollars among the Christians in this region toward their support; nearly one hundred dollars of it from the pupils in our three Girls' Schools. The graduating exercises passed off pleasantly in both schools. The governor was present at each school and expressed himself as greatly impressed with the exercises.

"Mr. Neesima has secured a donation of one thousand *yen* from a rich man in Yokohama toward the needed buildings

for our preparatory department, which we hope will enable us to put up a dormitory for that department by next fall. We ought to have had arrangements made for another to be built for the college department this summer; but we did not move soon enough, and we shall be crowded next fall. It is very hard work to plan fast enough for the progress of this work in Japan.

"I was the fifth speaker last night at a large theatre meeting in the city, where over one thousand were present."

THE OSAKA CHURCHES.

Mr. Allchin, after speaking of the remarkable educational work done by the Christians of Osaka, says:—

"You will be pleased to learn what the enterprising Christians of Osaka are doing in addition to their school work. The Osaka church are about closing a bargain for a piece of land on which to build a new church. The land will cost about 1,700 *yen* and the church about 1,000. I have about completed plans for them. The Naniwa church purchased a site two weeks ago costing 2,100 *yen*, and as there are on it some buildings better suited for church purposes than their present small quarters, they will remove next week. Within a year they propose to build also, to the amount of 1,000 *yen*. The Shima-no Uchi church are already building a new church on the site of their old one, and twice the size, at a cost of about 700 *yen*. The Temma church is the only one free from such expenses. They have completed their new building a little over a year ago.

"These sums represent a total of nearly 10,000 *yen* which the Christians propose to raise somehow and somewhere within one year! And not one dollar of this do we ask from you."

KUMAMOTO. — GOOD PROSPECTS.

From the new station just occupied by Mr. Orramel Gulick and wife, we have this brief word:—

"Our services here are crowded every Sabbath. The room seats about 150 on the mats, and forty or fifty more persons stand on the street, and listen at the door,

through the services. A boarding school for young men, which now numbers fifty scholars, has been started under the auspices of the evangelist, Mr. Oku, and three leading men of the church. These scholars attend our services in a body; and while I remain here I teach the English language one hour a day in the school. There are from 1,000 to 1,200 young men in the several high schools of the city, and the field of influence for a young missionary among these ambitious youths will be wide indeed."

Zulu Mission.

CHURCH DISCIPLINE.

MR. HOLBROOK, of Mapumulo, reports a stay of a few days at Noodsberg, an out-station where he found much to distress him in the state of society, and even in the conduct of several members of the church. After preaching and conversing much with the people, a special service was held on the Sabbath, followed by a "church meeting," of which Mr. Holbrook writes:—

"The friends of righteousness were expecting a scene; however, the preacher in charge opened the meeting with prayer for the presence of the Holy Spirit to guide us all, that all our doings might be in love. I showed the church that they had been so lax in their duty that not only the young people were living in awful vice, but that even in the church there were those who had deliberately chosen the wages of Satan. Also, that they must resolutely take up the work of casting out from the church all those who were evidently fully set in the ways of Satan and had turned their backs on Christ.

"There were twenty-three church members present, and the first vote (which expelled a man for polygamy) was 21 to 0. Then came a man guilty of adultery for many years. He was expelled by a vote of 18 to 0. The guilty woman was suspended merely, as she seemed repentant. Another woman was suspended for beer-drinking, after having solemnly promised to leave it forever. A man was suspended

for selling his daughter in marriage. As his wife participated in the offence, she also was suspended. Among all the above, only one seemed at all repentant. The last three cases show no repentance and will probably call for expulsion before many months.

"All the above action was taken by the church, though in each case I first pointed out what treatment seemed to me to be required. Our prayer was answered, for, all through the meeting, the unanimity was remarkable, and, under the circumstances, truly wonderful. Some other matters were attended to, and the meeting was dismissed. At its close, two girls, or young women, came and asked to join the church. Their cases are very hopeful, as they clearly understand what it means, and yet they promise to renounce heathenism for Christ. They have been under instruction for some months, the preacher so teaching them that we hope they may hold fast to the faith."

POLYGAMOUS CONVERTS.

As an illustration of the difficulties under which our missionaries in Africa labor, arising from the social customs of the people, the following account is given by Mr. Tyler, of Umsunduzi:—

"Let me tell you about three persons at this station, who are desirous of making a public profession of their faith in Christ. About ten years ago, a man, Uncapai by name, came to me bringing his two wives, each having four children, and said: 'Teacher, I want to live on the mission station. I will thank you to allot me a place to build near the house of God, so that all my family can attend service on the Sabbath, and near the school, that the children may be taught. I am anxious to become acquainted with the Christian religion, for my conscience tells me that it is true, and that the worship of ancestral spirits is all in vain.' His apparent sincerity, good sense, and manliness made him at once an object of interest. I complied with his request, and although the place I assigned him was inferior to the one he left, in respect to fertility of soil,

pasturage, etc., he demurred not in the least.

"No more eager listener to the Word ever came within sound of my voice, and the repeated and earnest conversations my wife and myself had with him on religious subjects revealed very clearly that he was determined to know the truth. He also decided to learn to read, and in about a year's time he could read intelligently in the Zulu New Testament. In respect to the domestic entanglement into which he had entered before he came to the station and previous to his desire to become a Christian, I instructed and advised him to the best of my ability. He professed to see, and I believe did see, that polygamy is an evil, and not in accordance with the teachings of the gospel, but how to get out of it was the question. I told him to look upward and pray earnestly for the guidance of the Holy Spirit, assuring him that, if he did so, he would receive divine direction. He promised to do this.

"Soon after this he rehearsed to me the difficulties under which he labored. He said to his second married wife: 'Will you leave me? You see the fix I am in. God's word does not sanction polygamy. As I am now, I cannot connect myself with the people of God.' She replied: 'You are my husband: I love you, and cannot love another man. Besides, what is to become of my children? Who is to act as their father, if you abandon me? Do you not see that they will be apt to grow up in heathenism? I myself want to become a child of God. I cannot leave you. Where thou goest I will go,' etc. A similar response came from the wife first married. It is not a wonder that the two chose to stick to him, for he is, to all appearance, a most amiable husband.

"Baffled in this attempt to extricate himself from his polygamous union, Uncapai concluded to let the matter alone for the present, but to do his duty as a Christian. All his children have been under instruction, and some of them shone brilliantly, one having spent nine years at Lovedale College in Kaffraria at a good deal of expense, and now is Mr.

Goodenough's assistant at Adams. Uncapai has grown in the knowledge of God's Word and stability of moral character. He apparently lacks but one thing: emancipation from polygamy. The wives have also kept pace with their husband in Christian consistency, always attending our religious services, and often asking Mrs. Tyler: 'Why are *we* not allowed to sit at the table of our Lord like others, who profess to love him?' I must confess our hearts prompt us to receive these people into the Christian fold, but the expediency of such a step is questionable. One missionary in this colony, born and brought up here, has lately received into the church on his station a man like the one I have described, but his act was not countenanced by the Natal Missionary Conference at one of their late sessions. It is predicted that if we open the door of the church to polygamous converts we shall have trouble."

West Central African Mission.

DEATH OF KING JAMBA YAMINA OF BIHE.

THE fact of the death of the king of Bihé we were able to announce in our last issue. A letter from Mr. Fay, dated April 22, gives the particulars:—

"The Lord can take the burden off of his children even if it is in a mysterious way. In all our dealings here the king was the man we most dreaded, because, on account of his greater abilities and energy, he could, if he chose, do us the most harm. The last visit Mr. Sanders made to the *ombala*, the king would not see him at all. And word has just reached us that he did intend harm to us. But while part of his headmen assented to his plans, some of them would not consent that we be plundered or be put out bag and baggage. So the matter dropped, and the attention of the king was given to a new lot of wine and other liquors just arrived from the coast. As it had been fifteen days since he had had any liquors, he began at once to drink to excess, and what might have occurred had we come before him in his

frenzied drunkenness none can tell. But in the midst of his excess he was called to his last account. He had been drinking for some time, when in a vomiting fit blood gushed out of his mouth, and he died. I doubt not that his people will be very glad, as they did not like him much. I cannot say that we were glad of his death, for I could not think of him without saying, 'Poor old fool!' But I can say that it has taken a great load off of our shoulders. It virtually stops all the trouble, and before any new questions arise we will have word from the coast that will stop any further attempt to molest us. It will give us an opportunity to pray that the next king may not be so opposed to Christ's work. It is a source of some satisfaction that several times Mr. Sanders has tried as best he could to tell Jamba Yamina of the true way, but each time has been laughed at or stopped by some foolish talk on the part of the king. He evidently did not care to hear of God and his duty to him; in fact, he claimed to be *Suku*—God. And I remember how his eyes started out when Mr. Sanders told him he was not God."

BAILUNDU.—APPLICANTS FOR BAPTISM.

Mr. Stover writes from Bailundu:—

"The failure of our primer has borne hard upon us and has put the work back not a little. Several of the lads are now able to read the Scripture portions which I am translating, but I have no means of making copies except by writing one by one by hand, as I have to do the lessons for school and Sabbath-school, and that is simply out of the question.

"After conferring with the brethren at Bihé, I had a talk with the members of the prayer-meeting about baptism, explaining its import and the various passages commanding it, after which, I said I would take the names of any who wished to fulfil this command of our Lord; and such as should give evidence of earnest endeavor to serve him, we would baptize at the coming annual meeting. Sixteen names were given in at once—thirteen boys and three girls. Let me give you

one illustration of how the Spirit is doing his own work. One of the boys, Mundayombe, or Mosu, does not sleep here, being married. So he misses both morning and evening worship. I had been thinking of the wisdom of urging him to have prayers at the village, and I had concluded that I would prepare something for him for that purpose as soon as possible, and then urge him to take the step. But the Spirit was quite in advance of me. I find that he has for some time been gathering the children of the village at his house daily for worship, he reading a few verses which he has, and all joining in the Lord's Prayer, after he has led in prayer.

"It makes my heart ache to see these lads so eager for the Word, and we have no printed portions to give them."

THE YOUNG CONVERTS.—CHRISTIAN HOMES FORMING.

Mrs. Stover, of Bailundu, gives further encouraging items respecting the young people whom they call their "boys and girls":—

"Our work is constantly increasing in interest. Two men are regular attendants at the Sabbath morning service, one sometimes coming again in the afternoon. He tells the boys how much he likes the words he hears. Yesterday afternoon at the prayer-meeting two more boys joined the band of praying ones. Four of the boys spent most of the day at a village about seven miles away. They reported that the people, both men and women, welcomed them and asked them to come again. A couple of the other boys went in another direction, where they go quite frequently.

"I wish you could have been present at the girls' prayer-meeting this afternoon. Fifteen were present. I enjoyed the time spent with them, all were so quiet and gave such good attention. I often wonder they do not laugh at my stumbling speech. The subject this afternoon was 'A tree known by its fruit.' I tried to make it plain to the little ones and they seemed to catch the thought wonderfully. Indeed, they seem to understand readily all illustrations or parables, and the application

to themselves. One woman, Mosu's wife, said: 'If we confess with our lips that we accept the truth while our hearts are still hard and do not accept it, how can the Holy Spirit enter our hearts to teach us?'

"I cannot tell you how my heart goes out to all these, and how I long to do more. Nor can I express how much this work needs another lady. The women say I have lost my care for them because I do not go to the villages now. And they ask the boys to come and read to them and tell them the words of life.

"I wrote you of Mosu's gathering the children of his village to his hut each morning for prayers, and I doubt not the tears will come to your eyes as they did to mine when you hear how he stood by my side one day, while I was reading my portion of Scripture, and said with so much sadness in his voice: 'Ondona, I want a Bible too, and Ngana Stover cannot give me one.' Oh! for the day to come when we can have some printing done. He had been begging to buy a Bible some days before. All those who can read are ready to buy their Bibles. Olokoso said he was ready to give 'a piece of cloth for one.' The boys on the place have the Scripture which Mr. Stover prepares for them on his typewriter, and these slips they call their Bibles. And Mosu must have one at some rate. It is like hearing one's children crying for bread and having none to give them.

"I have a piece of pleasant news to tell you. Our dear boy Cato is soon to bring a wife to live with us, and no one else than Nesoko, our first girl convert. This is what we have longed for, but of course never dared mention the desire of our hearts for them. He commissioned one of the boys to break the news to Mr. Stover last week, fearing we might not like it. We are very glad indeed for them, for ourselves, and for the work's sake. Mr. Sanders's boy, Komongondo, is also soon to marry Nesoko's bosom friend, Nanjundu, a dear Christian girl. Yesterday was a day of great encouragement, many more men and women attending the service in the morning, and three of the men coming

again in the afternoon. The children are so different from what they were even a year ago; we seem to live in a different atmosphere."

Western Turkey Mission.

PEACE AT SMYRNA.

SINCE the riot at Smyrna, reported in recent numbers of the *Herald*, quiet has been restored, as will be seen by a letter from Dr. Constantine, dated June 28:—

"Since I last wrote you, all has been peaceful in Smyrna, though the moral opposition has been greater than ever. The Orthodox Greeks who ridiculed us on account of preaching in the Hall and the 'Rest' have themselves opened a reading-room, not far from ours, have decorated the walls with texts from Traditions, and have preaching services three times a week on the dogmas of the Greek Church, using the Catechism as the textbook. But after two services the governor closed their reading-room and stopped their preaching. They have been requested not to play the organ for a few days. There is much agitation among the Greeks against the *vali*.

"While the opposition in Smyrna is moral, that in Manisa has been physical also, and that too of the meanest kind. The boys and the women are the chief actors. They use abusive language and throw stones and dirty water against our women on Sunday. Complaints have been made against them, both by the people and by the American Consul and matters have been a little improved.

"The interest is kept up in Smyrna, and next Sunday we expect to receive a young woman, who is greatly opposed by her relatives and is closely connected with ecclesiastics. We may have trouble, but the Lord will protect. Our little church received a great shock on account of the fall of one of the brothers, but his penitence has helped us and we hope he may become a stronger man in the future."

Central Turkey Mission.

GRATITUDE FOR AID.

OUR missionaries at Adana have been too busy in attending to the wants of the sufferers by famine, to send any word except thanks for what help has been rendered, with calls for further aid. As soon as the tidings of the serious famine reached Boston, the Prudential Committee made an appropriation of £1,000 Turkish (\$4,400) for a much-needed school-building for the Girls' Seminary at Adana. Miss Tucker refers to this gift in a brief letter: —

"I sat down to thank you for your generous gift of £1,000 for the long-needed building. The work it brings gives a new lease of life to more than one poor man who needed work to earn his bread. The *mejliss* came in a body yesterday to express their gratitude, and they will write you by next post. Imagine in Miss Webb's heart and mine, yes, and in Mr. Montgomery's, a gratitude beyond the power of expression.

"We were just ready to start for Aintab for the annual meeting, when your telegram came, through Mr. Peet. We put off going, and Mr. Montgomery has since been bending every energy to the work of getting timbers, lime, etc., and hiring men to get the building under way. We hope to open school in it in September. We plainly see the Providential hand in the delay. Now the money feeds some starving mouths, puts up the much-needed house at cheaper rates, and fills our hearts with deeper gratitude than we could formerly have known."

Eastern Turkey Mission.

PROGRESS AMID POVERTY.

MR. ROBERT CHAMBERS writes from Erzroom, June 6: —

"The annual meeting of our Alliance was held in Khanoos, May 21 to May 24 inclusive. It was a very pleasant and profitable meeting indeed.

"The reports on the whole, even in

the financial aspect, were more encouraging than had been expected. The Pas-sen and Khanoos churches have quite failed to meet their obligations. The pastor of the former church has opened a shop in his village, and assisted by his two sons proposes to support himself and at the same time perform pastoral work. He asks only for the Board's allowance for 1888. The Khanoos pastor has for years been receiving £9 Turkish from the Board and £27 Turkish ostensibly from the people. The greater part of the latter sum, however, he has himself provided by bee-culture, and giving fields to sow on shares. The difficulty is that when these pastors die or remove, the people will need renewed assistance or remain destitute of religious ordinances. Years of economy and good management, during which the Board has aided them, have placed them in a position to partially support themselves. But a new-comer would be helpless.

"Seven years ago the Khanoos church was paying £36 Turkish annually for support of preachers and teachers. Now with the greatest difficulty do they provide one sixth of that sum. Their representative, with tears and choked utterance, apologized for his and the people's inability to entertain guests or even to invite for a meal. Three or four years ago, even, we were, when visiting there, feasted from house to house, for the Khanoos people were always noted for hospitality. This time only three men could invite us — each to *one* meal. The whole burden of entertainment was on the pastor. The material condition of the people is pitiable in the extreme. Is self-support possible in such circumstances?

"The Khozloo people are awake and at work as usual. Last year they built the preacher a house, the year before they built their chapel, and this year they are building a stable for the preacher's horse, cow, and sheep, and in the stable they will build an *oda*, to serve as a school in the winter. They bring all the stone, make the bricks, and lay up the walls, only asking from us a small sum of money with which to buy the necessary beams and pay

for one skilled workman to superintend the work. We put in an estimate of £6 Turkish. We are much encouraged by the state of the work there."

Northern Mexico Mission.

A NEW CHURCH.

MR. EATON and family are spending a few weeks at Guerrero, a town in the province of Chihuahua, a drive of two days from the city of Chihuahua. The place is about eight thousand feet above the level of the sea. From Guerrero, Mr. Eaton wrote, July 13:—

"The little company of believers in San Ysidro, one league from here, had been praying that we might be led to pass the vacation with them. As they needed instruction, I decided to take charge myself, postpone a little the organization of the church, and meanwhile release the helper for an important colporter trip amongst towns in the Sierras. So we go there every Sunday for two services, and on Wednesdays Mrs. Eaton gathers the women and children together for instruction. At her last meeting there were twelve women present, and two men, besides children.

"On July 3, we formed the church, which will consist of thirteen members. Five were unavoidably absent on business,

from fifty-five to one hundred and twenty miles away; but they expect to be received before our departure. The band consists of six men with their wives and one young lady—all related, by marriage or otherwise, to one of our choice families in Chihuahua. All can read and are more than ordinarily intelligent for people in the country. Their outside connections and acquaintances are good, and though the population is scattered, we expect much of this unique plant of a church.

"You will remember that they intend to build a little chapel of their own next winter. Now they worship in a private house.

"San Ysidro is but a farming suburb of this country town of fifteen hundred inhabitants, but it affords a leverage upon the latter place. We knew that suitable food was rather scarce here, but with some trouble we get enough to eat plainly, the temperature is refreshingly cool, and the altitude does not affect me unfavorably. We are so happy to have been saved the necessity of being exiled temporarily in the United States. Here we can keep up our Spanish, care for a little church without much draft on strength, make friends with leading families in Guerrero, and lend a hand at other points, through the mail, which is carried to and from Chihuahua semi-weekly, two days distant."

Notes from the Wide Field.

AFRICA.

BISHOP HANNINGTON. — The Church Missionary Society has received a narrative given by the young African Christian who was with Bishop Hannington when he was killed. It seems that the bishop was on his knees in prayer when two soldiers stabbed him with their spears.

BISHOP TAYLOR'S WORK. — The treasurer of Bishop Taylor's trust fund shows that he has received since February, 1886, \$44,584.88, which, with the balance before on hand, amounting to over \$16,000, has been expended in support of work under Bishop Taylor; \$38,000 of this amount has been expended for Africa. In addition to this sum, \$19,000 has been contributed for a steamer for the Congo River; \$6,000 more are needed for this purpose.

SOUTH AFRICA. — The Moravian missionaries at Kimberly, which is the centre of the great diamond fields, give an interesting account of the condition of affairs at that

station. Within an area of about nine square miles, some twenty thousand men — English, German, French, Italian, Zulus, Basutos, Kaffirs, Hottentots, Hindus, Chinese, etc. — have settled. The place is a Babel, though the men, instead of building a tower, are digging deep into the earth. The shafts of the mines extend some eight hundred feet below the surface, and blasting is going on weekdays and Sundays. The value of the diamonds brought out amounts to about one and one-half million dollars each month. These Moravian missionaries are pleading with these diamond-hunters to seek the Pearl of great price.

TIPPU TIB. — *The London Times* reports a statement of Tippu Tib, the Arab chieftain of Africa, whom Mr. Stanley deemed it expedient to buy up rather than to fight, in regard to what he proposes to do when he reaches Stanley Falls. Tippu Tib said that he was not certain about accompanying Mr. Stanley's expedition to Wadelai. His first work would be to reestablish the station at Stanley Falls, and he anticipated that the surprise of the native chiefs at seeing him approach from the west side rather than from the east would help him in the establishment of his authority over them. When order is reestablished, he proposes to renew his "commercial expeditions" to Nyangwe and the region of the lakes. It is to be hoped that these "commercial expeditions" will not be of the character of previous journeys of this redoubtable chieftain, which were largely marauding and slave-trading campaigns.

RUSSIA.

RELIGIOUS INTOLERANCE. — Colonel Paschkoff, in addressing members of the Evangelical Alliance recently, dwelt upon the intolerance of Russia, saying that the penalty for seeking to draw members from the Greek Church is imprisonment for the first offence, and banishment to Siberia for the second offence. By law, those who leave the Greek Church are deprived of their property and their children taken away from them. In some cases, however, these laws were kept in abeyance. Meetings are held and tracts distributed. Lately two men have been imprisoned, one an agent of the British and Foreign Bible Society. They were committed for four years, but the people, who otherwise would not have been reached, came to comfort them and heard many words of truth from their lips. One of these men was a Baptist and the other a Lutheran, and while there had been many divergencies of opinion among their followers, when they came together in prison there was an end of all divisions. It is now reported that a Baptist missionary at Tiflis has been exiled to Orenburg for preaching the gospel.

CHINA.

MARQUIS TSENG. — This noted Chinese official, who has resided for years at the European capitals, on his return to Peking is taking most important positions in connection with the government. He and his wife are described as working a revolution in society, calling freely upon Europeans and receiving visits from them at their private residences. These social amenities between high officials and their families with foreigners have hitherto been unknown. Such innovations may tend powerfully to the opening of China to foreigners of every nation.

ARABIA.

EXPLORATIONS IN ARABIA. — General Haig, of the English Church Missionary Society, presents a report in the July *Intelligencer* of his explorations in Arabia with a view to the establishment of a new mission. Having before this described the country on both sides of the Red Sea, he gives an account of the region from Aden, eastward to the province of Oman, near the mouth of the Persian Gulf. There is here a district more than a thousand miles in extent, inhabited by independent Arab tribes

who are unacquainted with the gospel message. General Haig says that in Oman the tribal condition of society is in its most primitive and fully developed form. Each tribe is independent, few of them being nomadic. They live in tents and villages, where protection is obtainable. The population of this region is estimated at from one million to a million a half. Muscat, the capital, with its suburbs has a population of fifty thousand. The Sultan of Muscat is a brother to the Sultan of Zanzibar, to which island many of the Arabs of Oman go. The people are a fine race physically, and are very hospitable. They received General Haig cordially; nothing approaching insult did he meet in all his journey. The Bible is not unknown in Muscat, and copies were readily bought. There are few of the people, however, who can read. They derive their ideas of Christianity from the Romanists, whom they not unnaturally regard as polytheists. General Haig is convinced that there is no peril to those who should undertake to preach the gospel in Arabia, but that the converts would probably be exposed to violence and death. The first church would very likely be a martyr-church.

PERSIA.

MEDICAL MISSIONS. — A French paper published at Teheran reports that Dr. Torrence, the medical missionary of the American Presbyterian Board, has received authority from the Shah to establish a hospital in that city, where persons without regard to religions or nationality may receive treatment. The services of Dr. Torrence have produced quite an impression on the officials of Persia, and he has been decorated as an officer of one of the distinguished orders. *The Church at Home and Abroad*, in view of the opportunity of having medical missionaries in Mohammedan lands, calls for men and women for the prosecution of this form of missionary work. The same magazine reports that Dr. Harris, of Tripoli, Syria, finds that three fourths of those who come to his clinics are Moslem women. The prejudice against showing their faces to American doctors on the part of Moslem women seems to be passing away.

CENTRAL ASIA.

KYELANG. — We have more than once alluded to the Moravian missionaries at Kyelang in the valley of the Himalayan Mountains. The station is over 10,000 feet above the level of the sea, which is more than 2,000 feet higher than the Alpine Hospice on the Great St. Bernard Pass. During the entire winter months, or from November to March, missionaries are wholly shut off from the rest of the world. The people are kindly disposed, but quite superstitious. An illustration of this latter fact is shown in the account of a village where the smallpox was prevailing, the people seeking to stay the progress of the plague by placing thorns on the bridges and boundaries in order to ward off the evil spirits who caused the disease. Kyelang is a place through which Buddhist pilgrims pass in great numbers, and these pilgrims going and coming always visit the missionaries, hearing from them the story of Jesus Christ, and conversing freely on religious themes.

INDIA.

THE RAILROADS AND CASTE. — The railroads of India are practically working against the caste system in a way to secure its ultimate overthrow. The people must use the railway, but in so doing they invariably violate their caste rules. We probably have little conception of the trial it is to Hindus, thus to be forced into contact with those whose touch they regard as defiling. A native paper, the *Gujarat Mitra*, thus expresses its complaint: "The question of the Dhed and Bhangee passengers has been urged by the native press on the attention of the government many a time; but unfortunately, this long-standing grievance has not been redressed. The practice of forcing the above-named low-caste people amongst passengers is still in force. It passes one's

comprehension to think what gain the government and the railway authorities get by enraging the religious feelings of the people. Once a Dhed or a Bhangee enters a carriage, the rest of the passengers consider their bodies, clothes, and things polluted: they raise a howl, but have to submit ultimately. The European officers cannot imagine the trouble the passengers have to go through on going home. They can neither eat nor touch anything before their bodies and clothes are washed and purified. To an European mind, this may appear meaningless, but, nevertheless, the people will do it and cannot help doing it."

CENTRAL AMERICA.

REVIVAL ON THE MOSQUITO COAST.—Reference has heretofore been made in these Notes to the spiritual awakening among the Moravian Missions in Mosquitoland. This country is a part of Nicaragua, bounded north and east by the Caribbean Sea.

Dr. Thompson, in his volume of Lectures on Moravian Missions, speaks of the Mosquitos as superior to the other Indian tribes of the country, although "they all are squalid savages, ignorant and degraded, among whom polygamy and infanticide are common." The Moravian Mission was begun in 1849, having Blewfields as its first station. During the next thirty years, thirty-three male and female missionaries from Europe labored in the territory, and at the end of that period there were about 1,000 baptized persons. The *Periodical Accounts* for June contains an interesting article on the revival which began to manifest itself in the spring of 1881 and has continued until the present time. The Holy Spirit seemed suddenly to be poured out upon all the inhabitants, the most prominent characteristic of the awakening which followed being the deep conviction of sin resting upon all hearts. Sinners cried out under the burden of their guilt. Companies of Indians, working in the forests far from the stations, were suddenly awakened, and wonderful entreaties for forgiveness of sins were heard from heathen lips which had never before uttered a word of prayer. The missionaries seem to have exercised great care in the reception of converts. When the candidates for baptism came flocking from far and near, some of the most degraded men and women, slaves of drink and many who had practised the arts of sorcery, were found among the hopeful converts. As was natural, there were some extravagances on the part of the people, and Satan showed up his emissaries, but on the whole the awakening people have held out well, and a great body of them have endured the test of time. The New Testament in the Mosquito language was given to the people only the year prior to this awakening, and the missionaries have attended carefully to the instruction of the converts. Since 1881 about 1,500 persons have been added to the churches, and the revival is by no means ended. One of the Indians said: "This awakening ought not to be the end, but the beginning, of God's work." The story of this work of grace is remarkable, and the faithful missionaries present the facts with the utmost gratitude to God.

 Miscellany.

A MISSIONARY ERA.

THE Victorian has been emphatically the Missionary era. Since the immediately post-apostolic days no half-century of the Church's history has recorded a similar advance, although that advance is

relatively small in the light of the unexampled growth of population even in non-Christian lands. The ten missionary organizations of the United Kingdom have become sixty-five; the twenty-seven of all evangelical Christendom have increased to a hundred and eighty-five. The

sum of half a million sterling raised to evangelize the world has grown fivefold — to two millions and a half. The living converts then under 400,000 now form native Christian communities three millions strong. The missionary band, ordained and unordained, was then 760 strong, and not twelve of these were women or natives; now it is a host of nearly 40,000, of whom 2,000 are women besides missionaries' wives; 33,000 are natives, and of these 3,000 are ordained. Besides all that Carey and his imitators had done to translate the Word of God, we see now in other forty-one languages the Old Testament and in other sixty-four languages the New Testament. Our empire has grown till we have become responsible for a fourth of mankind. The English-speaking race were only twenty-two millions strong when Carey made his survey; we have increased at the rate of nearly a million a year till in and outside of Christendom we are 113 millions strong. Our wealth has swollen even more rapidly. Our mother tongue, the Queen's English, has become the Christianizing and civilizing speech of earth, carrying to the thousand millions who are still barbarians in the Hellenic sense, even as Greek influenced the hundred millions of the Roman Empire, that Divine revelation which, to all who believe it, is the power of God and the wisdom of God unto salvation. Save in the very heart of Asia — Mohammedan, Buddhist, and Russian — the Spirit of God has opened every door, as our fathers prayed. — *Report of the Free Church of Scotland.*

THE MARTYR-BISHOP.

CAREERS and deaths like Bishop Hannington's remind a prosaic and artificial generation that the instinct of Christianity remains what it was at its foundation. There is a simplicity about men of his stamp such as there was in the leaders of the primitive Church. In their faith there is no mixture of doubt. Their ideal of religion is not encumbered with the frivolities of legend and ritual. The one enemy they know is the darkness of

heathenism. The one vocation they claim to exercise is war to the death against that. If their own life stand in the way, or be a missile they can wield, they are willing and eager to part with it. The homage of King Mwanga's court or the stocks in Usoga, life or death, they are equally ready to take as one or the other comes. To a man of Bishop Hannington's nature there would be a difficulty in making sufficient account of the prudential pleas in favor of a circuitous passage to Rubaga as against one in itself more expeditious. His eyes were fixed too intently on the object toward which he was bound for him to pause to weigh extraneous considerations. His resolution is to be deplored. The single-heartedness from which it emanated is a grand quality; and it has yielded its possessor a death which he would have been himself the last to deprecate. — *The London Times.*

PRAYING BY NAME.

PRAYING for our missionaries by name is another means which we would suggest for drawing out our interest toward the foreign field.

Wholesale intercession has always a dangerous tendency. Prayers which are so inclusive that they cease to be incisive which take in so many interests that they take hold of none — who has not been wearied at such comprehensively feeble intercession? Orthodox Christians have as much need to be on their guard against platitudinarianism as against latitudinarianism. Evangelical vagueness of desire and petition is a weariness to God and to men; and we may almost approve the blunt irreverence of an evangelist who impatiently broke in upon the vague and aimless prayer of a Christian man, with the exclamation: "Do ask God for something, brother!"

Now, instead of praying for the Lord's blessing upon our mission fields and upon our missionary brethren in general, let us get a list of their names, and take some one of them before the throne of God each day. Let us make ourselves so far acquainted with their circumstances of trial

or success, that we shall have definite petitions or thanksgivings to make for them. Let the missionaries be reminded to send home specific requests for prayer, and let them be taken up for definite remembrance at our monthly concerts. For ourselves we have found great blessing and profit in going through the missionary list day

after day at family worship. The heartfelt solicitude of the apostle to the Gentiles nowhere comes out more manifestly than in the frequent recurrence of that saying "without ceasing I make mention of you always in my prayers."—*Rev. A. J. Gordon, D.D., in The Baptist Missionary Magazine.*

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the mission in Micronesia: that the work of God may not be hindered by the craft of men or the intolerance of rulers; that Mr. Doane, now a prisoner under Spanish authority, may be permitted to return to Ponape; and that the Christians on all the islands of Micronesia may be steadfast in resisting those who would turn them from their faith. (See page 338.)

ARRIVALS IN THE UNITED STATES.

July 29. At Boston, Rev. W. C. Wilcox and wife, of the East Central African Mission, having resigned their connection with the Board.

July 25. At New York, Rev. Alpheus N. Andrus and wife, of the Eastern Turkey Mission.

August 7. At New York, Miss Clara H. Hamlin, of the Western Turkey Mission.

July —. At San Francisco, Mrs. Annette W. Atwood and Miss Mary A. Holbrook, M.D., of the North China Mission.

ARRIVALS AT STATIONS.

May 4. At Tai-ku, Shanse Mission, China, Rev. Francis M. Price.

June 2. At Bengulla, West Africa, Dr. and Mrs. A. H. Webster.

June —. At Kyoto, Japan, Miss Mary E. Wainwright.

June 25. At Bitlis, Eastern Turkey, Rev. George C. Knapp and wife.

July —. At Mardin, Eastern Turkey, Rev. Willis C. Dewey. Mrs. Dewey remained at Harpoot for awhile, on account of the illness of a daughter.

July 1. At Harpoot, Rev. John K. Browne and family. "All have enjoyed perfect health every hour of the way. Ps. 107: 30."

July 18. At Samokov, Bulgaria, Rev. F. L. Kingsbury, M.D., and wife.

DEPARTURES.

July 21. From Boston, Mrs. Alice Gordon Gulick, returning to Spain.

July 30. From New York, Rev. Joseph T. Noyes and wife, to rejoin the Madura Mission. Their daughter, Miss Bessie Noyes, accompanies them. Also, on the same day, Miss Carrie S. Bell, to join the Madura Mission, and Miss Sarah Bell, to join the West Central African Mission. The latter will remain with relatives in Great Britain until next spring.

MARRIAGE.

July 11. At Lincoln University, Pa., Rev. John S. Chandler and Miss Henrietta S. Rendall, both of the Madura Mission.

DEATHS.

July 23. At Oodooville, Ceylon, Mrs. Susan R. Howland, wife of Rev. W. W. Howland. (See page 349.)

July 7. At South Pasadena, Cal., Crawford, son of Rev. Dr. M. L. and Mrs. A. H. Gordon, of the Japan Mission.

July 28. At San Sebastian, Spain, Alice Gordon, daughter of Rev. William H. and Mrs. Alice G. Gulick.

THE MORNING STAR.

The *Morning Star* was expected to sail from Honolulu on her annual trip to Micronesia on Monday, July 5.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The Christian Institutions at Pasumalai. (Pages 350 and 352.)
2. Young converts in West Central Africa. Death of the king of Bihé. (Pages 359, 360.)
3. The king of Bailundu. (Page 346.)
4. A new call from the Hawaiian Islands. (Page 344.)
5. Church discipline in the Zulu Mission. (Page 358.)
6. A hospitable inn in China. (Page 356.)
7. Gratitude for aid in Central Turkey. (Page 362.)
8. Items from Japan. (Page 357.)

Donations Received in July.

MAINE.

Cumberland county.	
Auburn, High-st. Cong. ch.	150 00
Portland, State-st. ch., 200; Willis-	
ton ch., 34.	234 00—384 00
Penobscot county.	
Brewer, 1st Cong. ch. and so.	7 50
Hampden, Cong. ch. and so.	8 75—16 25
Washington county.	
Machias, Centre-st. Cong. ch.	6 38
York county.	
Limington, Cong. ch. and so.	10 00
Hancock Point, Annie C. Emery, for	
educa. of girl care Gertrude Chandler,	30 00
	446 63

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H.	
Spalter, Tr.	
East Jaffrey, Cong. ch. and so.	23 28
Hillsboro' co. Conf. of Ch's. George	
Swain, Tr.	
Bedford, J. F. George,	1 00
Manchester, C. B. Southworth,	50 00
Milford, 1st Cong. ch.	35 00
Nashua, 1st Cong. ch.	52 69
Pelham, Cong. ch. and so.	73 51—212 20
Merrimac county Aux. Society.	
Concord, 1st Cong. ch.	64 00
Franklin, Cong. ch. and so.	30 00
Loudon, A. C. Paul,	10 00
Pembroke, Cong. ch. and so.	31 30—135 30
Rockingham county.	
Epping, Cong. ch. and so.	44 43
Exeter, 1st Cong. ch.	97 00
Hampstead, Ann M. Howard,	10 00—151 43
Strafford county.	
Great Falls, 1st Cong. ch., 20; "A	
widow's mite," 2.	22 00
Moultonboro', W. Henry Mason,	1 00—23 00
Landaff, Mrs. Julia Hale,	3 00
	548 21
Legacies.—Concord, G. B. Wardwell,	
by John W. Wardwell, Ex'r,	8 75
	556 96

VERMONT.

Addison county.	
Vergennes, Cong. ch. and so.	25 00
Bennington county.	
North Bennington, Cong. ch. and so.	35 64
Caledonia co. Conf. of Ch's. T. M.	
Howard, Tr.	
Barnet, Rev. Joseph Boardman,	34 70
Chittenden county.	
Williston, Cong. ch., m. c.	4 75

Franklin co. Aux. Soc. C. B. Swift, Tr.	
Enosburgh, Cong. ch. and so.	38 25
Sheldon, Cong. ch. and so.	6 00—44 25
Lamoille county.	
Jeffersonville, Cong. ch. and so.	2 50
Waterville, Cong. ch. and so.	2 50—5 00
Orange county.	
Bradford, Cong. ch. and so.	33 92
Fairlee, Cong. ch. and so.	6 10
North Thetford, Cong. ch. and so.,	
5; Mrs. E. G. Baxter, 1,	6 00—46 02
Orleans county.	
Newport, Cong. ch. and so.	10 50
Washington county Aux. Soc. G. W.	
Scott, Tr.	
Berlin, Cong. ch. and so.	23 62
Montpelier, Bethany Cong. ch.	65 81
Waterbury, Cong. ch. and so.	6 35—95 78
Windham county Aux. Soc. H. H.	
Thompson, Tr.	
Brattleboro', Cen. Cong. ch., m. c.	19 25
West Townshend, Levi J. Boynton,	20 00—39 25
	330 29
Legacies.—Essex, Nathan Lathrop,	
by S. G. Butler, Ex'r,	31 38
Middlebury, Mrs. M. M. Barrows,	
by H. R. Barrows, to const. L. C.	
and HENRY R. BARROWS, H. M.	200 00—231 38
	561 67

MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch.	11 66
North Truro, Joanna Paine,	5 00
Orleans, Cong. ch. and so.	25 00—41 66
Berkshire county.	
Alford, Rev. J. Jay Dana,	25 00
Lee, St. George's Ch.	3 56
North Adams, 1st Cong. ch.	35 58
Pittsfield, 1st Cong. ch.	125 00
Williamstown, Williams Coll. ch.	500 00—689 14
Bristol county.	
Attleboro', A class in Cong. Sab.	
sch., for Rel. Fund for Turkey	10 00
Norton, Trin. Cong. ch.	10 55
Taunton, Winalow Cong. ch., 47; 10;	
Lizzie E. Tucker, for Rel. Fund	
for Turkey, 1, 75.	48 85—69 40
Brookfield Ass'n. William Hyde, Tr.	
Brimfield, 1st Cong. ch.	25 75
North Brookfield, Mrs. Hannah M.	
Nye, 20; J. E. Porter, 10, 50.	30 50
West Brookfield, Cong. ch. and so.	5 00—61 25
Essex county.	
Andover, South ch., Edward Taylor,	50 00
Lewrence, Trinity Cong. ch., 33-34;	
South Cong. ch. and so., 25, 09.	58 43
North Andover, Cong. ch. and so.	100 00—208 43

Essex county, North.	
Haverhill, Centre Cong. ch., to const.	
Mrs. ISABEL H. MENNILL, H. M.	100 00
Newburyport, Prospect-st. ch., "for	
the old way," 600; Belleville ch.	
and so., 5.	605 00—705 00
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Beverly, Dane-st. ch., m. c.	6 48
Gloucester, Evang. Cong. ch.	50 00
Rockport, Mrs. Eliza Whipple,	2 00—58 48
Franklin co. Aux. Society. Albert M.	
Gleason, Tr.	
Ashfield, Rev. H. T. Perry,	25 00
Deerfield, Orth. Cong. ch.	32 64
Sunderland, 1st Cong. ch.	57 91—105 55
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Chicopee, 3d Cong. ch.	15 62
East Granville, Cong. ch. and so.	8 00
Feeding Hills, Cong. ch. and so.	12 00
Holyoke, 2d Cong. ch., to const.	
JOHN D. HARDY, H. M.	105 82
Huntington, 2d Cong. ch.	13 15
Longmeadow, "T. P. C."	9 00
Ludlow, Cong. ch. and so.	15 87
Monson, Cong. ch. and so.	18 49
Palmer, 2d Cong. ch.	50 00
South Hadley Falls, Cong. ch. and so.	8 21
Springfield, South Cong. ch., 71-591	
Olivet ch., 40-50.	112 09—451 45
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch., 60; 2d Cong.	
ch., 6; Marshall Heushaw, 15.	81 00
Chesterfield, Cong. ch. and so.	5 00
Cummington, Village ch.	57 14
Granby, Ch. of Christ, to const.	
FRANCIS E. TAYLOR, H. M.	100 00
Hadley, Russell ch., m. c.	17 60
Hatfield, Cong. ch. and so.	100 00
Middlefield, Cong. ch. and so.	50 00
Northampton, 1st Cong. ch.	245 95—627 69
Middlesex county.	
Arlington, Orth. Cong. ch.	50 00
Cambridge, North-east Cong. ch., to	
const. Mrs. CONSTANCE ALEXAN-	
DER, ROBERT BENNETT, and CHAR-	
LOTTE HAIGOOD, H. M.	350 00
Concord, Trin. Cong. ch. add'l.	1 00
Everett, Cong. ch. and so.	6 02
Lexington, Hancock ch.	20 00
Lowell, Eliot ch.	51 39
Newton, 1st Cong. ch. and so.	133 46
Newton Centre, Two ladies.	5 00
North Chelmsford, 2d Cong. ch.	42 09
Wakefield, Cong. ch. and so., to	
const. CHESTER W. EATON, H. M.	122 44
Winchester, Cong. ch. and so.	77 31—358 71
Middlesex Union.	
Fitchburg, Calv. Cong. ch.	30 00
Lancaster, Ev. Cong. ch., to const.	
Rev. L. W. MOREY, H. M.	66 59
Townsend, Cong. ch. and so.	15 16—111 75
Norfolk county.	
Brookline, Harvard ch. and so.	205 35
East Milton, Mrs. Susanna H. Beale,	5 00
Foxboro', Orth. Cong. ch.	31 43
Holbrook, Winthrop ch. and so. add'l.	105 78
Medfield, 2d ch. and so.	93 88
Randolph, 1st Cong. ch. (of wh. m.	
c. 62-59).	192 69
Walpole, Orth. Cong. ch., 60; A	
friend, 2.	62 00
West Medway, 2d Cong. ch. and so.	15 00—711 13
Plymouth county.	
Abington, 1st Cong. ch. and so.	27 44
Campello, A friend,	20 00
Rockland, Cong. ch. and so.	75 00—122 44
Suffolk county.	
Boston, Park-st. ch., 500; 2d ch.	
(Dorchester), 165-81; 1st ch.	
(Charlestown), 107-50; Phillips	
ch., 100; Olivet Sab. sch., for	
evangelist under Miss Chandler,	
40; So. Ev. ch. (W. Roxbury),	
39-24; Mr. Vernon ch., A widow's	
mute, 2; A friend, 20; Mrs. Emily	
P. Eayrs, 10.	954 55

Worcester co. Central Asso'n. E. H.	
Sanford, Tr.	
Shrewsbury, Cong. ch. and so.	57 52
Webster, Mr. Larcher, for Miss	
Maltbie's work,	15 00
Worcester, Plymouth ch., to const.	
Rev. CHARLES WADSWORTH, Jr.,	
H. M., 140; Salem-st. ch. and so.,	
41-60.	121 60—254 12
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Millbury, 1st Cong. ch.	61 90
	6,122 65
Legacies.—Cambridge, Abijah E. Hil-	
dreth, by E. A. and S. B. Hil-	
dreth, Ex'rs,	250 00
Newton, Caleb Wright, add'l, by	
Mrs. S. L. Wright, Ex'x,	173 14
Springfield, Francis A. Brewer, by	
Mary A. Brewer, Ex'x,	3,000 00
Uxbridge, Mrs. Alsey H. Tucker,	
by Jacob Taft, Ex'r, bal.	384 32—3,807 46
	9,939 11

RHODE ISLAND.

Pawtucket, Cong. ch. and so.	223 07
Providence, Central Cong. ch.	1,035 00—1,258 07
Legacies.—Geo. W. Angell, add'l, by	
Rev. Thomas Laurie, Ex'r,	2,856 70
	4,094 77

CONNECTICUT.

Fairfield county.	
Black Rock, Cong. ch. and so.	83 43
Brookfield, Cong. ch. and so.	17 07
Norwalk, A friend,	100 00
Ridgefield, Cong. ch. and so.	11 49
Saugatuck, Cong. ch. and so.,	14 00
Southport, Cong. ch. and so., to	
const. HENRY W. BANKS, SIMON	
C. SHERWOOD, and ANNIE E.	
PERRY, H. M.	307 42
Stamford, Pres. ch.	600 00—1,133 43
Hartford county. E. W. Parsons, Tr.	
Bristol, Cong. ch. and so.	60 00
Buckingham, Cong. ch. and so.	4 00
East Hartford, Cong. ch. and so.	60 00
Farmington, Cong. ch. and so. (of	
wh. from Henry D. Hawley, to	
const. HENRY K. HAWLEY, H. M.,	
100).	180 56
Hartford, Asylum Hill ch., A friend,	5 00
Newington, Cong. ch. and so.	76 99
Poquonock, Cong. ch. and so.	41 48
Southington, Cong. ch. and so.	72 98
South Windsor, 1st Cong. ch.	36 78
Wapping, Cong. ch. and so.	1 31
Windsor, Cong. ch. and so., to const.	
OLIVIA PIERSON, H. M.	100 00—639 19
Litchfield co. G. M. Woodruff, Tr.	
Harwinton, Cong. ch. and so.	23 67
Kent, Cong. ch. and so.	7 50
Norfolk, Cong. ch. and so.	300 00
Salisbury, Cong. ch. and so.	94 58
Thomaston, Cong. ch. and so.	20 20
Torrington, Cong. ch. and so.	54 35—506 23
Middlesex co. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	22 35
Essex, A friend, for work of Rev.	
J. H. DeForest, Sendai, Japan.	750 00
Middletown, 1st Cong. ch. and so.	205 95
Old Saybrook, Cong. ch. and so.	26 20—1,004 55
New Haven co. F. T. Jarman, Ag't.	
Branford, 1st Cong. ch. (of wh.	
Rev. H. P. Bake, 10; H. G. Har-	
rison, 10).	48 66
Madison Cong. ch. (of wh. m. c.	
7-79).	15 41
Meriden, 1st Cong. ch., to const. O.	
H. PLATT, R. T. SPENCER, and	
FRANCES E. SMITH, H. M., 300;	
M. A. Wood, 50.	350 00
Milford, 1st Cong. ch.	300 00
New Haven, James M. B. Dwight,	10 00
North Guilford, Cong. ch. and so.	10 00

Oxford, Cong. ch. and so.	25 00
South Britain, Cong. ch. and so.	20 00—769 07
New London co. L. A. Hyde and H. C. Learned, Tr's.	
Bozrah, Cong. ch. and so.	5 00
Franklin, Cong. ch. and so.	7 00
New London, 2d Cong. ch. (of wh. from the Trust Estate of Henry F. Haven, 250), 1,083.05; 1st Ch. of Christ, m. c.	1,100 05
Norwich, Broadway ch. (of wh. from B. W. Tompkins, to const. Rev. SAM'L H. HOWE, H. M., 100)	360 00—1,412 05
Tolland county. E. C. Chapman, Tr.	
Somersville, Cong. ch. and so.	18 50
Windham county.	
Plainfield, 1st Cong. ch.	19 63
Putnam, 2d Cong. ch.	24 92
Thompson, Cong. ch. and so. (of wh. for a catechist in Madura, 40),	70 00—114 55

Legacies. — Madison, Geo. M. Dowd, add'l, by Wm. S. Hull, Ex'r,	5,597 48
	50 00
	5,647 48

NEW YORK.

Arcade, Cong. ch. and so.	7 80
Bridgewater, Cong. ch. and so.	22 20
Brooklyn, South Cong. ch., 75; Ch. of the Pilgrims, 50; Rev. S. W. Powell, 2,	127 00
Candor, E. A. Booth,	25 00
Castile, A friend.	1 00
Deansville, Cong. ch. and so.	13 93
Dunnsville, Willard G. Davis,	100 00
Gaines, Cong. ch. and so.	14 79
Keseeville, Mrs. Tomlinson,	100 00
Malone, 1st Cong. ch.	29 86
Perry Center, Milton A. Barber, "in memoriam of Geo. K. and Martha B. Sheldon,"	452 43
Rensselaer Falls, Cong. ch. and so.	5 00
Schenectady, Cong. ch. and so., with other dona., to const. Rev. JOHN H. MUNSELL, H. M.	30 00
Sweden, Miss'y Mite Gatherers, for work of Rev. H. C. Hazen, Madura, Utica, Plymouth ch. V. P. P. U.	10 00
Legacies. — Brooklyn, Mrs. Margaret K. H. Crittenden, for education of Christian girls, by E. W. Crittenden, Ex'r,	5 35—943 66
Wellsville, Mary S. White, by Andrew and Horace Sheldon, Ex'rs,	427 97
	279 72—707 69
	1,651 35

PENNSYLVANIA.

Ebensburg, 1st Cong. ch.	5 13
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NEW JERSEY.

Plainfield, Mrs. Mary E. Whiton,	30 00
Westfield, Cong. ch. and so.	100 65
—, "The old paths,"	10 00—140 65

VIRGINIA.

Buckner's Station, George Clendon,	25 00
Herndon, Cong. ch.	4 50—29 50

DISTRICT OF COLUMBIA.

Washington, Ralph Dunning,	125 00
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GEORGIA.

Woodville, Pilgrim ch.	1 00
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FLORIDA.

Mount Dora, Rev. Perrin B. Fisk,	2 00
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ALABAMA.

Shelby Iron Works, Union Ev. ch., to const. Rev. JOHN S. UPTON and Rev. J. J. STRONG, H. M.	105 85
Talladeega, Rev. and Mrs. H. S. De Forest, to const. the READING ROOM, STONE HALL, TALLADEGA COLLEGE, H. M.	100 00—205 85

TENNESSEE.

Grand View, Cong. ch. and Sab. sch.	9 00
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OHIO.

Cleveland, Irving-st. Cong. ch., 6.40; Bethlehem Bohemian V. P. Soc'y, for Rev. F. M. Price, Shansse, 5,	11 40
Elyria, Cong. ch.	6 00
Hudson, A friend,	10 00
Lorain, 1st Cong. ch.	20 07
Madison, Central Cong. ch.	29 13
Norwalk, A. Lewis,	50 00
Oberlin, J. L. Burrell,	500 00
Painesville, 1st Cong. ch.	22 42
Twinsburg, Cong. ch.	24 50—673 52

ILLINOIS.

Batavia, Cong. ch.	50 20
Chandlerville, Cong. ch.	11 50
Chicago, New Eng. Cong. ch., 41.64; Union Park Cong. ch., m. c., 23.32; C. F. Gates, for Boys' Sch. building at Mardin, 100,	164 96
Crete, Cong. ch.	3 00
Danville, Mrs. A. M. Swan,	5 00
Hinsdale, Cong. ch.	43 00
Joliet, Rev. S. Penfield,	10 00
Lee Centre, Cong. ch.	3 25
Marseilles, 1st Cong. ch., for school building at Adana,	66 70
Naperville, Cong. ch.	13 35
Odell, Mrs. J. McWilliams,	10 00
Princeton, Cong. ch.	44 42
Rockford, 2d Cong. ch., 105; Miss'y Soc. of Rockford Sem'y, 8,	113 00
Thomasboro', "R."	8 90
Winnebago, N. F. Parsons,	20 00—578 16

MISSOURI.

Ironton, Mr. and Mrs. J. Markham,	2 50
St. Joseph, Tabernacle Cong. ch.	3 36
St. Louis, Pilgrim Cong. ch.	200 00—205 86

MICHIGAN.

Cheboygan, Cong. ch.	7 83
Detroit, 1st Cong. ch.	421 93
Howell, 1st Presb. Sab. sch. for Girls' Sch. building, Bitlis,	36 50
Ithaca, A. H. Norris,	10 00
Olivet, Cong. ch.	70 00
Union City, 1st Cong. ch.	90 00—656 26
Legacies. — Hillsdale, Mrs. T. F. Douglass, by Mrs. S. V. Slayton,	100 00
	756 26

WISCONSIN.

Beloit, 1st Cong. ch.	36 15
Fond du Lac, Cong. ch.	126 41
Lake Geneva, 1st Cong. ch., 15; Gurdon Montague, 4,	19 00
Madison, 1st Cong. ch.	25 70
Menasha, E. D. Smith,	100 00
Menomonie, Cong. ch.	20 00
Peshigo, H. C. Todd,	5 00
Racine, Mrs. Jane Parry,	7 00
Sheboygan, Cong. ch.	10 00—341 26

IOWA.

Cromwell, Cong. ch.	2 53
Danville, Cong. ch.	17 85
Davenport, H. T. Bushnell,	15 00
Denmark, Cong. ch.	20 00
Des Moines, Plymouth Cong. ch., to const. ELLIOT S. MILLER and W. E. HAZEN, H. M., 248.06; Mrs. H. L. Whitman, 10,	258 06
Farmington M. H. Cooley,	1 00
Genoa Bluff, Cong. ch.	4 20
Polk City, W. H. M. U.	2 12
Tabor, Cong. ch.	87 81
Webster City, Cong. ch.	6 00
Winthrop, 1st Cong. ch.	17 62—432 19

Legacies.—Des Moines, Mrs. Harriet L. Rollins, by S. A. Merrill, Adm'r, add'l,

241 57

673 76

MINNESOTA.

Appleton, Cong. ch. 4 00
Faribault, Cong. ch. 25 65
Freeborn, Cong. ch. 3 00
Minneapolis, Plymouth Cong. ch., 96;
Wm. M. Bristol, 5;
New Richmond, Cong. ch. 61 00
St. Paul, Plymouth Cong. ch., 33;
Atlantic Cong. ch., 13.36, 3 00
—, Friends, 46 36
802 00—343 01

Legacies.—Minneapolis, Mrs. L. H. Porter, by S. F. Porter, Ex'r, 100 00
443 01

KANSAS.

Boston Mills, J. Hubbard, 5 00
Brookville, Cong. ch., add'l, 1 00
Diamond Springs, Cong. ch. 10 00
Kirwin, Cong. ch. 3 00
Paola, Cong. ch. 11 00
Partridge, Cong. ch. 5 41
Wabunsee Valley, Cong. ch. 1 50—37 91

NEBRASKA.

Arberville, C. B. Twichell, 1 00
Aurora, Rev. J. D. Stewart, 5 00
Franklin, Cong. ch. 7 65
Lincoln, 1st Cong. ch. 101 00
Linwood, Cong. ch. 10 85—125 50

CALIFORNIA.

Fort Jones, I. Titcomb, 8 00
Santa Barbara, Rev. S. R. Weldon, deceased, 300 00—308 00

COLORADO.

Denver, 2d Cong. ch. 8 45

DAKOTA TERRITORY.

Vermillion, Cong. ch. 18 60
Yankton, 1st Cong. Ch. 88 41—107 01

FOREIGN LANDS AND MISSIONARY STATIONS.

England, —, S. L. Ropes, 75 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer.*
For several missions, in part, 8,583 00

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 2,500 00
For support of Miss Dr. Ingersoll, in part, 100 00 2,600 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Auburn, Soc'y of Cheerful Givers, for Sartineeg, care Mrs. Geo. Raynolds, Van, Turkey, 20; Machias, Cong. Sab. sch., 10, 30 00
MASSACHUSETTS.—West Newbury, 1st Cong. Sab. sch. 4 00
CONNECTICUT.—Enfield, 1st Cong. Sab. sch., 1; So. Glastonbury, Cong. Sab. sch., 9.37, 10 37
NEW YORK.—Amsterdam, Pres. ch., La. Miss Asso., 97; Infant school, 15; (Total for Rev. L. D. Chapin's school, Tung cho, China, 112); Gloversville, Cong. ch., Woman's Miss'y Soc'y, for Gloversville scholarship in Pasumalai Sem'y, 32.50; Lockport, Cong. Sab. sch., 75, 219 50
PENNSYLVANIA.—Drifton, Cong. Sab. sch., 1.80; Scranton, Little Reapers, for student at Tung cho, 5, 6 20
TENNESSEE.—Pleasant Hill, Young People's Meeting, 1 05
OHIO.—Cincinnati, Columbia Cong. Sab. sch., 10; Litchfield, Y. P. M. B., 6, 16 00
ILLINOIS.—Lake View, Evanston-ave. Cong. Sab. sch., 6.01; Polo, Ind. Pres. Sab. sch., for work of Rev. C. F. Gates, Mardin, 16.69, 22 66
MICHIGAN.—Blaine, Cong. Sab. sch. 18 00
WISCONSIN.—Durand, Cong. Sab. sch., 3.60; Kankanna, Cong. Sab. Sch., 6, 9 60
MINNESOTA.—Little Falls, Cong. Sab. sch., 1.25; Wadena, Cong. Sab. sch., 8, 9 25
KANSAS.—Lawrence, Plymouth Sab. sch., 23.55; Osborne, 1st Cong. Sab. sch., 5.25; Paola, Y. P. S. C. E., 3.37, 32 17
COLORADO.—Fort Lewis, Union Sab. sch., for Inanda Sem'y, 7 00
DOMINION OF CANADA.—Colquhoun, Cong. Sab. sch., for work of Rev. James Smith, Ahmednagar, India, 3 00
TURKEY.—Constantinople, Girls in Home School, for Oodooville Fem. Bdg. Sch. 12 30
401 13

CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE.—Claremont, Two Sab. sch. classes, 5 69
MASSACHUSETTS.—Northboro', Cong. Sab. sch., 15; West Newbury, 1st Cong. Sab. sch., 5; Worcester, Salem-st. Sab. sch., 6.86, 26 86
RHODE ISLAND.—Westerly, L. L. Clark, 6 00
CONNECTICUT.—Enfield, 1st Cong. Sab. sch., 10; Hartford, Morgan-st. Sab. sch., 10; Middlefield, Cong. Sab. sch., 10; North Haven, Cong. Sab. sch., 33; Orange, Cong. Sab. sch., 4.15; Rocky Hill, Cong. Sab. sch., 3.40; Southport, Cong. ch., for girl in Mr. Logan's school, 15; Thomaston, Cong. Sab. sch., 20; Torrington, 3d Cong. Sab. sch., 24.48, 130 03
NEW YORK.—East Rockaway, Cong. Sab. sch., 3; Flushing, Cong. ch. and so., 28.33; Jamestown, 1st Cong. Sab. sch., 14.83; Moira, Cong. Sab. sch., 2.80; Richmond, Cong. Sab. sch., 1.50; Sayville, Cong. Sab. sch., 6.65, 57 11
NEW JERSEY.—St. Cloud, Pres. ch. mis. band, 2 50

FLORIDA.—Jacksonville, Union Cong. Sab. sch. 3 39
OHIO.—Belpre, Cong. Sab. sch., 3; Comer, Cong. Sab. sch., 6.40; Marysville, 1st Cong. Sab. sch., 4.70, 14 10
ILLINOIS.—Canton, Birthday offerings of Sab. sch., 10; Jacksonville, Little Helpers, 5, 15 00
KENTUCKY.—Berea, Cong. Sab. sch. 15 00
IOWA.—McGregor, Cong. Sab. sch. 6 40
MINNESOTA.—Minneapolis, Vine Cong. ch., 4.30; Rushford, W. W. Snell, 1.50, 5 80
KANSAS.—McPherson, Cong. Sab. sch. 6 05
W. C. AFRICA.—Beauquella, F. A. Walter and family, 1 28
295 21
Donations received in July, 31,743 89
Legacies received in July, 8,083 55
39,827 44

Total from September 1, 1886, to July 31, 1887: Donations, \$319,762.48; Legacies, \$77,799.59 = \$397,562.05.

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND FOR FAMINE IN CENTRAL TURKEY.

MAINE.

Augusta, South Cong. ch.	11 00
Bangor, A friend,	5 00
Bath, Rodney Hyde,	5 00
Fort Fairfield, Rev. R. D. Osgood,	5 00
Norridgewock, A friend, 4; Mrs. Nathan Dole, 3,	7 00
Portland, Bethel ch., 25; A friend, 2; Rev. Amasa Loring, 1,	28 00
—, A friend,	50 00—111 00

NEW HAMPSHIRE.

Bristol, Friends,	5 00
Chester, S. H. Melvin,	5 00
Claremont, Friends,	5 00
Exeter, "K. M. V.,"	5 00
Goffstown, Cong. ch. and so,	16 66
Hampton, "F. W. L.,"	1 00
Hanover, Wm. T. Smith,	2 00
Kensington, Friends,	2 00
Manchester, A. L. Jewell,	5 00
Nashua, Ladies' Aux.,	23 00
Stratham, A friend in Cong. ch.	2 00—81 66

VERMONT.

Benson, "One who cares,"	2 00
Cornwall, Friends,	6 35
Hartland, Mary A. Allen,	5 00
North Thetford, Mrs. E. G. Baxter,	2 00
Tunbridge, Cong. ch. and so,	7 00
Windham, A friend,	1 50
Woodstock, Mrs. Fred. Billings,	50 00—70 85

MASSACHUSETTS.

Amherst, A friend,	2 00
Andover, Geo. W. Dove,	50 00
Arlington, Mrs. J. Cotton,	1 00
Auburndale, Cong. ch. and so, 5; A friend, 1,	6 00
Beverly, Dane-st. ch.	23 00
Boston, "T.," 25; Mt. Vernon, 10; A. H. Plumb, Jr., 5; "M. G. H.," 5; A friend, 5; "N.," 2; A friend, 2; J. Newton Cole, 1; "P.," 1; A friend, 1,	57 00
Bridgewater, Lewis S. Hopkins, 5; Mrs. Marshall Conant, 5,	10 00
Cambridge, Mrs. M. W. Wilkinson, 50; —, 10; A friend, 5,	65 00
Cottage City, A friend,	1 00
Dorchester, A friend,	5 00
East Longmeadow, Cong. ch. and so,	5 00
Fall River, 3d Cong. Sab. sch.	5 70
Falmouth, A friend,	5 00
Framingham, A friend, 15; A friend, 10,	25 00
Greenfield, Rev. A. G. Loomis,	5 00
Hamilton, M. A. Dodge,	2 00
Hatfield, Rev. Robert M. Woods,	10 00
Hawley, H. Seymour,	2 00
Holden, Cong. ch. and so,	3 00
Lexington, "M. R. H.," 1; "C. H.," 1,	2 00
Lincoln, "Two small fishes,"	2 00
Medford, "E. H. W.,"	1 00
Monson, Mrs. Luther B. Peck,	1 00
Neponset, Pebble Mis. Band of Trinity ch.	13 80
Newburyport, Mrs. I. N. Balch,	15 00
Newton Centre, 1st Cong. ch., 20; John Ward, 5,	25 00
Newtonville, E. A. Goodales,	10 00
Northampton, Mrs. A. Wright, 10; Mrs. D. J. Wright, 5; Mrs. H. C. Fox, 1; Mrs. S. N. Reed, 1.50; Mrs. L. S. Sanderson, 1.50; Baby Ned, 10c,	19 10
North Brookfield, 1st Cong. ch.	23 15
Oakham, Cong. Soc'y coll., 25; "S. F. L.," 5,	30 00
Pittsfield, Rev. S. B. Morley, 7; A friend, 5; Mrs. J. C. Coley, 2.50; Plympton, A friend to missions,	14 50
	5 00

Salem, Two friends,	8 00
South Deerfield, Cong. ch. and so,	9 50
Southwick, Cong. ch. and so,	3 50
South Williamstown, Rev. Lyman Whiting,	3 00
Upton, 1st Cong. ch.	19 36
Waltham, Two friends,	5 00
Wareham, H. B. Cannon,	5 00
Webster, Three friends,	11 00
Wellesley Hills, Harriet Gray,	50 00
West Bridgewater, Mrs. S. D. Bartlett,	1 00
West Brookfield, Alice J. White,	5 00
Westfield, Mrs. J. Fowler,	5 00
West Roxbury, South Ev. ch. and so,	58 00
Whitinsville, Mrs. M. F. W. Abbott,	5 00
Wilkinsonville, W. R. Hill,	50 00
Williamsburgh, Cong. ch. and so,	19 14
Worcester, C. S. Newton,	10 00—711 25

RHODE ISLAND.

Jamestown, Mrs. L. W. Thacher,	5 00
Little Compton, Cong. Sab. sch.	9 00
Narragansett Pier, A. and L. Gray,	3 00—17 00

CONNECTICUT.

Brooklyn, M. E. Ensworth,	5 00
Fairfield, A friend,	2 00
Farmington, Cong. ch. and so,	20 00
Georgetown, Cong. ch. and so,	11 64
New Haven, A friend,	10 00
Norwich, E. A. Huntington,	5 00
Norwalk, A friend,	50 00
Pomfret, "A.,"	5 00
Rockville, A friend,	1 00
West Haven, Cong. ch. and so,	22 00
West Winsted, 2d Cong. ch.	44 52
Wethersfield, "X.,"	2 00
Windsor, Mrs. Wm. S. Pierson, 150; Olivia Pierson, 50,	200 00—378 16

NEW YORK.

Albany, A friend,	50 00
Batavia, A friend,	25 00
Brooklyn, Willoughby-ave. Mis. chapel, 36.48; Mrs. Virginia M. Tower, for use of Rev. G. F. Montgomery, 50,	86 48
Clinton, Mrs. Geo. K. Eells,	5 00
Easton, Rev. Thomas Wilson,	5 00
Elmira, A friend,	10 00
Jamestown, Sympathizers,	1 00
Lake Minnewaska, Rebecca H. Smiley, 5; Miss S. H. Smiley, 2,	7 00
New Rochelle, Friends,	12 00
New York, Roswell Smith, 500; A member of Broadway Tabernacle, 100; Charles E. Pierson, for use of Rev. G. F. Montgomery, 10; Prof. and Miss Martin, 10; R. M. Lynd, 5; Ellen C. Parsons, 3,	628 00
North Sparta, Anna B. Mann,	1 00
Oswego, Cong. ch., La. Mis. Soc., 5; Mis. con. fund, 13.36, for use of Rev. G. F. Montgomery at Adana,	18 36
Pekin, Abigail Peck,	5 00
Poughkeepsie, A. E. Cleveland,	10 00
Sayville, A few ladies of W. M. S.	5 00
Syracuse, Plymouth Cong. ch., for use of Rev. G. F. Montgomery,	107 98
Utica, S. W. Crittenden,	5 00
Warsaw, Cong. ch., 21; Miss V. Lawrence's Sab. sch. class, 20,	41 00—1,022 82

PENNSYLVANIA.

Kane, J. M. Gillette,	2 00
Meadville, Jane Tallant,	10 00
Media, Friends,	30 00
Middletown, Pres. ch.	20 00
Mount Cobb, Mrs. Wm. H. Davis,	50 00
Philadelphia, A friend, 10; John Sparhawk, 5,	15 00—127 00

NEW JERSEY.

Barnegat, O. W. Wright,	5 00
Chatham, Ada M. Chapman, for use	
of Rev. G. F. Montgomery,	5 00
Haddenfield, J. D. Lynde,	25 00
Morristown, A subscriber to <i>Miss's Herald</i> ,	1 00
New Brunswick, Rev. C. F. Phelps,	10 00
New Vernon, Young L. A. Mis. Band,	43 00
Plainfield, Mrs. Mary E. Whiton,	5 00
South Orange, Mrs. John Van Vech-	
ten,	10 00
Trenton, Mrs. James Moses,	5 00—109 00

MARYLAND.

Churchville, Woman's For. Mis. Soc'y,	2 00
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VIRGINIA.

Greenville, Rev. James Murray,	30 00
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DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch.	34 26
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GEORGIA.

Thomasville, Mrs. E. Hackett,	15 00
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FLORIDA.

Mount Dora, Rev. Perrin B. Fisk,	2 00
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TENNESSEE.

Nashville, J. F. Black,	10 00
Shelbyville, Martha Allan,	2 00—12 00

OHIO.

Castown, Mrs. A. H. Bassett,	5 00
Cleveland, Bethlehem Sab. sch. and	
Ev. cong'n, 13; Bethlehem Y. P.	
Soc'y, 5; Mrs. A. Scott, 10; —, 1,	31 00
Columbus, Benj. Talbot,	1 00
Hartmar, Friends,	13 00
Ironton, 1st Pres. ch. and others,	25 00
Medina, Anna M. Wycett,	2 00
Navasota, Truine Baylor,	3 00
Oberlin, J. L. Burrell, 10; F. F. Jew-	
ett, 5;	15 00
Tallmadge, 1st Cong. ch.	16 16—113 16

ILLINOIS.

Chicago, New Eng. Cong. ch. (spe-	
cial), 26.35; By Mrs. J. B. Leake,	
Treas. W. B. M. I., 5; "One inter-	
ested," 3.17; Charles Brooks, 2,	36 52
Evanston, Friends,	1 00
Geneva, Chas. H. Abbott,	10 00
Griggsville, Carrie B. Reynolds,	1 00
Knoxville, H. Rowles,	1 00
Marquette, 1st Cong. ch., for use of	
Laura Tucker,	6 00
Peoria, 1st Cong. ch.	37 15
Quincy, Rev. S. H. Dana,	50
Reading, Pres. Sab. sch.	2 75
Seward, Cong. ch.	30 00
Sparta, Bryce Crawford,	5 00
Sycamore, D. A. Syme,	5 00
Turner, Mrs. R. Currier,	5 00
Washington Heights, Mission Band,	1 50
Yorkville, Addie E. Bennett,	1 00—152 42

MISSOURI.

Bevier, Friends, 7; Mrs. B. Browitt, 1,	8 00
Lamar, Cong. ch.	6 50
St. Louis, The Hyde Park Gleaners,	
13.55; Samuel Knight, 10; Mrs. R.	
Webb, 5; A pilgrim, 1,	29 55—44 05

MICHIGAN.

Detroit, A Christian,	5 00
Imlay City, Cong. ch.	2 65
Milford, Daniel M. Ladd,	5 00
Stanton, T. N. Stevens,	5 00
St. Joseph, Rev. J. V. Hickmott,	24 00
Union City, A friend,	25 00—76 65

WISCONSIN.

Barnab, Mrs. A. G. Clark, 5; Mrs.	
C. B. Alexander, 2; Mrs. Balfour,	
1; Mrs. S. Grabb, 1; A friend, 1,	10 00
Genesee, Cong. ch.	5 00
La Crosse, 1st Cong. ch.	61 30
Menomonie, Joseph T. Gilbert, Jr.	25 00—101 30

IOWA.

Clarion, Friends,	2 00
Eldora, C. McK. Duren,	10 00
Genoa Bluff, Rev. H. L. Marsh and	
wife,	4 00
Grinnell, Cong. ch.	81 46
Iowa City, C. M. Calkin,	3 57
Monticello, Cong. ch.	12 00
Mount Pleasant, Cong. Sab. sch.	4 99
Red Oak, By Mrs. J. B. Leake,	
Treas. W. B. M. I.	15 00
Sibley, Rev. Thomas Pell,	1 00
Tracer, "L. J. C."	2 00—146 42

MINNESOTA.

Amiret, Mrs. L. H. Dwinell,	5 00
Duluth, A friend,	25
Minneapolis, 1st Cong. ch., 31.75;	
Three friends, 5; Mrs. C. S. Smith,	
8; Mrs. W. K. Smith, 2,	40 75
Northfield, Friends,	55 00—101 00

KANSAS.

Neosho Falls, S. B. Dyckman,	1 50
Palermo, Maria Rappelye,	5 00
Sterling, Cong. ch.	5 50
Wabaussee, 1st Ch. of Christ,	3 25—15 25

NEBRASKA.

Franklin, Young People's Miss'y Soc.	
of Cong. ch., 11.55; Cong. Sab.	
sch., 2.77,	14 32
Humboldt, A friend,	5 00
Omaha, Y. P. S. C. E., 6; A minis-	
ter's widow, 5; A workingman, 5,	16 00—35 32

CALIFORNIA.

Elsinore, Ella S. Griffin, 2.50; Miss	
M. H. Foote, 2,	4 50
Eureka, 1st Cong. ch.	31 30
Fort Jones, I. Titcomb,	2 00
Oakland, The family of an ex-home	
miss'y, 12.50; Mrs. Seth Richards,	
10; Rev. Geo. Moor, 5; Lucy	
Moor, 1; G. L. Voice, 1,	29 50
Riverside, 1st Cong. ch.	30 20—77 70

COLORADO.

Denver, "H. H." Society,	4 30
Pueblo, Hiram K. Jones,	5 00—9 30

WASHINGTON TERRITORY.

Spokane Falls, Rev. J. W. Compton,	2 50
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DAKOTA TERRITORY.

Dwight, Rev. S. F. Porter,	5 00
Oriska, Cong. ch.	3 52—8 52

ARIZONA TERRITORY.

Nogales, Cong. Sab. sch.	7 20
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TERRITORY OF NEW MEXICO.

Santa Fé, A friend, for use of Rev.	
Mr. Michaelyan,	5 00

NEW BRUNSWICK.

Sheffield, Cong. ch.	16 00
Previously received,	\$3,655 70
	1,311 02
	\$5,466 82

FOR YOUNG PEOPLE.

GLIMPSES OF BOYHOOD IN MEXICO.

BY REV. JAMES D. EATON, OF CHIHUAHUA, NORTHERN MEXICO.

A BOY is a boy, the world over; and though he may have been born a Mexican, he acts very much like the rest of his kind, whether he be at work, at play, or at school. Shall we cross the Rio Grande to visit him, and see how he gets along in a country so different from our own?

Over there, as well as here, he learns to make himself useful. It is true that some of the boys have rich fathers who can afford to have everything done by servants, and who foolishly think it degrading to carry loads or to do any work that will soil the hands; probably because all such work used to be done by slaves. But most families receive help from the boys in many different ways.

In the country, they work in the fields, ride horses to herd the cattle, in company with men dressed like the *hacendado* in the picture,¹ with wide-brimmed hat heavily adorned with glistening silver braid, short jacket, figured leather overalls, and boots with large spurs, and carrying a cartridge-belt and revolver, besides a lasso of twisted horsehair at the huge saddle-bow; or they tend the flocks of sheep and goats, or watch a great company of the dear, amusing little kids which have to spend the day apart from their mothers, so as to leave some milk for their masters; gather wood in the scant groves and thickets; drive to market the donkeys laden with straw, grass, wood, fruit, and whatnot; or ride to town astride a donkey, which carries two brown jars of milk swung across his back in a frame having two pockets ingeniously woven of slender sticks and



HACENDADO (FARMER).

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¹ For the use of this and the two following cuts we are indebted to Messrs. Estes & Lauriat, of Boston, publishers of Ober's "Travels in Mexico."

strips of rawhide. The other day a boy whose mother had died was found grinding hulled corn on a *metate* (the rude stone handmill found in every house), and making it into round, flat cakes over the fire, to feed his little brothers. These *tortillas* in the country take the place of bread, which is made only at public bakeries in the towns.

The working city boy goes to the market before breakfast and brings home



ON THE WAY TO MARKET.

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a load almost as big as himself, but so patiently as to make a stranger wonder.

But do not think it is all work and no play for the black-eyed, black-haired, brown-skinned Mexican boy. He can get the most fun imaginable out of the fewest and poorest playthings. Some boys in the cities, with rich fathers, have many nice things, even tricycles and ponies to ride. But few can get more than the simplest things, such as ball, kite, and top. They are very skilful at lifting the spinning-top from the ground with the hand.

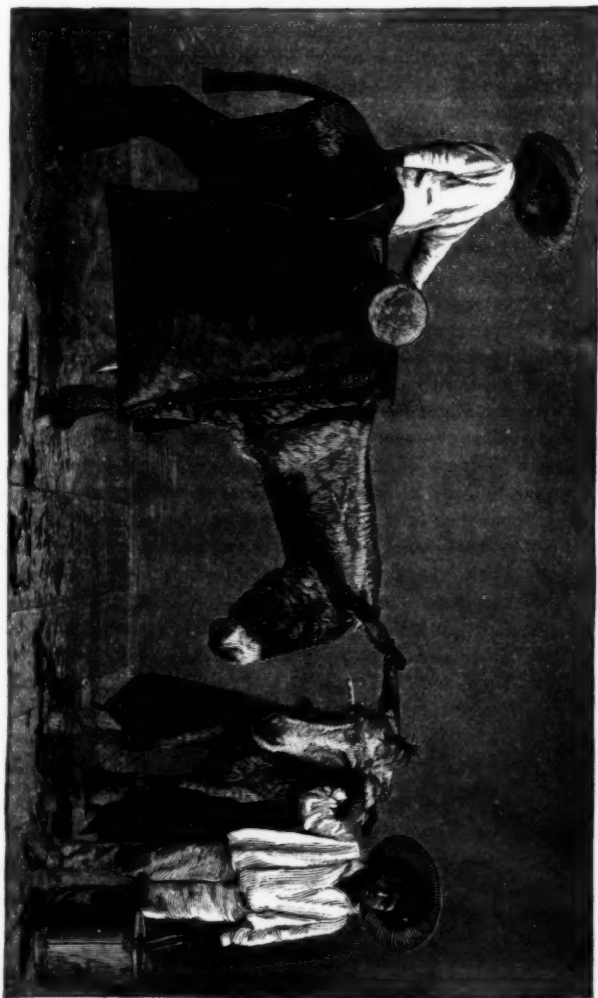
the food for the day, a few cents' worth of bread, meat, and vegetables thrown together in a basket, besides a spoonful of lard on a saucer to cook with. Twice a week he has to sweep to the middle of the street in front of his house, first sprinkling it with water and then using a small broom without a handle, leaving the dirt in little piles to be gathered up by the city scavengers. If the water for the day is not bought of an *aguador* (who dispenses the precious fluid from a tub on a cart, a pair of leathern bags slung across a donkey, or a small reservoir on his own back), he must bring a supply from the nearest fountain or stream, carrying it in a jar on his shoulder or in tin buckets hung from a balanced pole.

Perhaps he helps to support the family by tending a store, selling from a little stall in the market, or peddling about the streets, carrying in a basket on his head the bread, cakes, fruit, or vegetables, he may have to sell. He is very kind to his brothers and sisters and often helps take care of the baby. Baby-carriages are unknown, except a few in the large cities, so that he has to carry the little one from place to place. He will sometimes wrap a shawl around himself and the baby in such a way as to hold his charge more securely, and will stagger along under

There is a great deal of pitching of pennies, and other gambling games with stones, pieces of tin, etc., when they cannot get money; following the bad example of most of the grown folks. Another common game of theirs is copied from the cruel bull-fights. As there are no real spears and knives used,

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DONKEY-BOYS OF GUAYMAS (WATER-SELLERS).



it is not cruel, only noisy and rough. One boy, who represents the bull, pretends to be enraged by the flaunting of a red flag before his eyes, and he tries to run down the boys who torment him, making believe they are bull-fighters afoot and on horseback. This boy sometimes carries a pair of real horns on his head and looks very savage.

It is great fun to harness a sheep, goat, or dog to a cart, a stone, a pair of ox-horns, or anything that can be dragged along the ground. Sometimes a lizard, or mouse, or toad, or some insect is tied to a string and made to furnish cruel sport. For while the children are generally kind to one another, they do not seem to think that the dumb animals have feeling as well. They will even make merry over the agonized contortions of the poor dogs periodically poisoned by the police and left to die in the streets.

But what else could we expect of those whose parents take pleasure in seeing bulls tormented to death and fighting-cocks cut one another to pieces with razor-like knives fastened to their spurs. The women, girls, and even babies attend the bull-fights. But our Christians give up these savage sports and gambling.

Only a few years ago there was hardly a school for the Mexican boy to go to : so that he grew up without knowing how to read and write ; and thousands, of men and women here do not know a single letter. The Roman Catholic Church, believing that "ignorance is the mother of devotion," would not teach the people much except many prayers to the Virgin and the saints, prostrations, and various silly ceremonies. But some of the better Mexicans became tired of this bondage, and freed the country in part from the power of the priests ; so that now there are schools supported by the government in all the cities and towns and many villages, in which are used some of our own books translated into the Spanish. Others of their books are very poorly written ; and in the schools we do not find the order and the diligent study that are common at the North ; while the practice of all studying out loud at once is distressing to a visitor, and makes a deafening noise that can be heard a long distance off. The pupils are quick to "learn by heart," and depend too much on the memory. Boys and girls never attend the same school together, and the former have men for teachers, while the latter have women.

The missions have schools also, to show better ways to the people, and teach the truth about Jesus our Saviour, and to educate some of the pastors and teachers to their own people. As Mexico is a republic like ours, even a poor boy has a chance to become useful and famous in the government. The best president the country ever had, Benito Juarez, was once a poor and ignorant boy working on a farm.

